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# OLD CATHOLIC LANCASHIRE

# OLD CATHOLIC LANCASHIRE

*By*

DOM F. O. BLUNDELL, O.S.B.

*With Foreword by*

M. E. FRANCIS

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TO

OUR LADY AND ST NICHOLAS,

PATRONS OF

LIVERPOOL AND OF SEAMEN

## PREFACE

HAVING given the history of the old Catholic centres north of the Tweed in "Ancient Catholic Homes of Scotland" and "Catholic Highlands of Scotland," I felt a keen desire to do the same for my native county. The following pages were ready for the printer two years ago, but various circumstances delayed their publication. Two motives now induce me to publish them: friends are constantly asking when the first volume is going to come out, whilst a visit to the doctor impressed me with the fact that, if his diagnosis were correct, this volume and succeeding ones should appear as soon as possible.

I have to thank those who kindly assisted

me in the publication of this volume, and to ask that others prepare such material as is at their disposal, that the further volumes may speedily follow.

F. O. BLUNDELL, O.S.B.

*May* 1, 1925.

# FOREWORD

The records of Old Catholic Lancashire would seem to be more interesting than those of recusants in other parts of England because, in spite of modern external changes, the character of Lancashire folk remains practically the same as in the days of their forefathers. Catholicity survived in Lancashire not only because of the staunchness proper to its people, the tenacity with which they cling to old traditions, but because the Faith itself is the very marrow of their being. "Mary's Tom" or "Lone End Harry" would face prison and the possibility of death for their Faith to-day with the same courage and determination which animated "Halt Will" of Crosby and his "Poore Neighbours."

In spite of railroads, motor buses, picture palaces, and dancing halls, the Catholic Lancashire girl who sets forth to her work, with hair and attire, it may be, arranged in the height of the prevailing fashion, will have heard Mass or received Holy Communion before beginning her day. A cottage mother in relating a story of trouble or anxiety will mention incidentally: "So then, of course, I had a Mass said"; while I have

known a doctor puzzled by the unexpected recovery of a little girl, brought about, as she explained to him, "by a drink of Paschal water."

Pilgrimages to Holywell or to venerate "the Holy Hand" are expedients resorted to in the spirit which animates ordinary folk when they decide to call in a specialist, and the dead in Lancashire are certainly held in perpetual remembrance.

In more practical matters it may be recalled that it was the working men of Lancashire who successfully resisted the passage of the Education Bill which threatened the Faith of their children, and whose determined efforts did so much to secure recognition of our Catholic Schools.

In many rural parts of Lancashire Saints' days still mark the initiation of sowing or reaping in each season, a survival of the old pious customs to which we owe the terms *Michaelmas* and *Lady Day*.

But it would seem that even if the people of Lancashire were mute, the very stones would cry out. In how many villages you will find the bases of the old Crosses almost worn away by the knees of former generations; funerals will even halt at a given spot because it is the site of one such Cross.

The stones which once indicated the graves or formed part of the wall surrounding the Harkirke described in these pages, lay in the adjoining park at Crosby Hall until about forty years ago. Though on

more than one occasion efforts had been made to use them in one way or another, no wall of which they formed part would stand; they had therefore been restored to the position in which they had been left by the soldiers who, nearly two hundred years before, had laid the place waste. Yet when, towards the close of the last century, Colonel Nicholas Blundell collected and built with them the chapel which now stands on that site, the masons found no difficulty in accomplishing their task.

Dom Odo Blundell has been aided in putting together his interesting chronicle by the fact that he has had access to the records of the parishes named, compiled in accordance with the wish of the late Bishop Goss by the priests then in charge of the missions. But he has gathered together other valuable information, described ancient places visited by himself, and linked up historical associations otherwise unconnected. His work moreover insensibly recalls for us the England of his ancestors when, in spite of persecutions and privations, it was "Merrie England" still; the marl pits were "flowered" as well as the Crosses, and the children who "buried their puppets with great solemnitie" (possibly in imitation of ceremonies they had witnessed at the Harkirke) also danced round the Maypole. Even the hunted priest would prove himself "a pleasant fasatious man," and no doubt cracked jokes with the

friends who came to visit him in his room at the top of the house, in as light-hearted a fashion as that with which his successors jested at the meetings of the Broughton Society.

To sum up, Father Blundell writes as a true son of Lancashire, loving the soil and the people, with an outlook similar to that of his recusant forefathers whose faith is in his blood.

M. E. FRANCIS.

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BIRCHLEY HALL

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# OLD CATHOLIC LANCASHIRE

## BIRCHLEY

Birchley Hall and its chapel are fortunate in having for their historian the late Dean Powell, for many years priest at Birchley. A large portion of the following account is taken from a folio volume, now kept in the priest's house, while much of it is derived from two articles in the *St. Helen's Lantern* of February, 1889, for which the good Dean supplied the information.

Passing over the earlier history of the Manor of Birchley, and the derivation of the name, we get to the solid ground of fact in 1558—the first year of the reign of Queen Elizabeth—when Christopher Anderton, the founder of the Andertons of Lostock, purchased Birchley estate from one Roger Wetherelt. This Christopher Anderton was a successful lawyer, and appears to have acquired the property for "an old song." Everything was disorganised at that time, and land was about the worst investment a man could make, unless he meant to be a lay "Vicar of Bray." The Sovereigns of those "merrie days" simply played shuttlecock with Catholic estates. However, Christopher, thanks to his legal acumen, and, it must be added, to his "dangerous temporis-

ings," died in 1593, a man of many acres. He was succeeded by his son, James, also a lawyer, and also a dangerous temporiser, and he it was who built Birchley Hall. He died without children in 1618, leaving the extensive family possessions to his younger brother, Christopher. This gentleman lived to enjoy them only one year, and having several children, he left Birchley as a separate estate to his third son, Roger, who thus founded the Andertons of Birchley.

Regarding the chapel, it is not quite clear whether James or Christopher built it, or who served it till 1645, but it is certain that it was erected about 1618, and it is probable that some member of the family did duty in it in the interval. There was scarcely a family of note in those days but numbered a priest among its members; the high-spirited gentry refused to sit idly by, while their faith and the faith of their fathers was being torn up by the roots. Certainly the Roger just referred to, unlike his uncle and grandfather, was a stout recusant, and not satisfied with merely acting on the defensive, he carried on an aggressive warfare through the medium of a printing press which he set up in the Hall—the first Catholic press in England since the Reformation. Roger was a very learned man, and wrote some of the works himself, but there is much confusion as to the authorship of many of the books. Those written under the name "John Brereley" are now thought to have been the work of Lawrence Anderton, nephew of Roger. On this point Mr. Gillow says: "Among the Blundell of Crosby MSS. is a list of works ascribed

to Roger Anderton by his own son Christopher in 1647, but other hands are known to have written many of these works; and it is therefore pretty clear that Roger Anderton again set up the press at Birchley, and that most of the works in the list were only printed by him." The list is given here, as it shows the style of literature of our Catholic forefathers. This, be it remembered, is the list sent in 1647 to William Blundell by Rev. Henry Heaton, being a copy of one sent to the latter by Christopher Anderton.

1. *The Christian Manna.*
2. *White Dyed Black.* This work is ascribed by Oliver to Thomas Worthington, D.D.
3. *Keepe your Text.*
4. *The Pseudo-Scripturist.* By Fr. Silvester Norris, D.D., S.J. 1623.
5. *One God; One Faith.* By Fr. Lawrence Anderton, S.J., alias John Brereley, under the initials W. B. 1625. He was about this time in Lancashire, and probably resided with Roger Anderton.
6. *The Legacy.* The Bishop of London His Legacy or Certain Motives of D. King, late Bishop of London, for his change of Religion and dying in the Catholic and Roman Church. 1622. Written by Musket, a priest, says Gee, who is very wrath about it.
7. *The Converted Jew.* Published in 1630 in the name of Fr. John Clare, S.J., though it was not written by him. Dr. Oliver remarks that the "printer's office possessed no Greek type, and

there could have been no efficient reader or corrector of the press." If this were printed by Roger Anderton, the date, 1650, clearly proves that the press was again set up after the seizure.

8. *Rawleigh, His Ghost;* or a feigned apparition of Sir Walter Rawleigh. Translated by A. B. 1631.
9. *Campion Translated.* This was probably the English translation of Campion's *Decem Rationes*, of which an edition was published in London in 1606.
10. *The Non-Entitie of Protestancy.*
11. *Puritanisme the Mother; Sinn the Daughter.*
12. *An Apologie of English Armenianisme.*
13. *An Antidote against Purgatorie.*
14. *Maria Triumphans*, Being a Discourse wherein the B. Virgin Mary, Mother of God, is defended and vindicated from all such Dishonours and Indignities with which the Precisions of these our days are accustomed unjustly to charge Her.
15. *Adelphomachia, or Ye Warrs of Protestancy.*
16. *Bellarmin of Eternal Felicitie.* Translated.
17. *Bellarmin of the Lamentation of ye Dove, translated.* This may be the translation made by William Anthony Batt, O.S.B.: *The Mourning of the Dove; or of the great Benefit and Good of Teares.* III Books. Written in Latin by the most illustrious Card. Bellarmine of the Society of Jesus, and translated into English by A. B. (Anthony Batt, O.S.B.). 1641.
18. *Bellarmin of ye Words of Our Lord.*
19. *Clavis Homerica.*

20. *Miscellanea.*
21. *Luther's Alcoran.*
22. *The English Nunne;* being a treatise, wherein the Author endeavoureth to draw young and unmarried Catholike gentlewomen to imbrace a votary, and religious life. Written by N. N. 1642.
23. *The Catholicke Younger Brother.*
24. *A Panegyricke, or Laudative Discourse.*
25. *Bellarmine's Controversies,* the whole of which were translated into English by Roger Anderton, and sent by him to Rev. Henry Heaton at St Omer, in two large tomes, but were never printed.

Probably all the other works in the foregoing list were printed at the Anderton Press. Roger Anderton by his printing press thus rendered a great service not only to the Catholics of Lancashire, but to those of all England, and we cannot too highly praise the sportsmanlike pluck which Roger showed in daring such risks as he did in setting up the press at a time of most bitter persecution, and in again restarting it after it had been destroyed by order of the Council.

He had six sons and four daughters: four of his sons became priests and three of his daughters nuns; one of the sons turned soldier and fell in 1645 while defending Greenhalgh Castle, near Garstang, for Lord Derby against the Parliamentarians—a fact which goes to prove how true Catholics were at this time, as indeed they have ever been, to the Throne. The elder daughter, Elizabeth, married John Cansfield, of Cans-

field and Robert Hall, North Lancashire, an ancient Catholic family now represented by Lord Gerard of Bryn. The Cansfields, says Mr. Gillow, appear in the Recusant Roll from the very first, until the family became extinct, and the immense sums they paid in penalties for the recusancy of both their sons and daughters is something astonishing. Mary, the daughter of John and Elizabeth Cansfield, married Sir William Gerard, taking to him as her dower the Birchley estate. Thus did Birchley become the property of the Gerards, after which it became of only secondary importance, and was assigned as a residence to the dowagers of the family. It was bought in 1898 by Mr. John Middlehurst, largely through the efforts of Dean Powell, who thus had the great satisfaction of saving it from falling into non-Catholic hands.

Of the priests who served the Birchley Mission, Roger Anderton came in 1645. He had been educated at St Omer's College, in the North of France, and at the English College, Rome, where he was entered under the name "Edward Poole"—Poole being the surname of a family connection. In Foley's *Records of the English Province, S.J.*, is the following passage about the youth. In answer to the usual questions put to students on entering the English College, he says: "My name is Roger Anderton. I am 18 years of age, and was born in the County of Lancaster. My parents are Catholics, wealthy and of high family. I have six brothers and four sisters. Nearly all my relations are Catholics. I made my rudimentary studies at home and at St Omer's College. I was

always a Catholic, and wish to embrace the ecclesiastical state of life." The examination is endorsed "Edward Poole."

It was the common practice of the time for priests to pass under two or more names. Roger above adopted the name "Poole"; two of his brothers assumed the name Shelley, and another that of Stanford, the latter being their mother's maiden name. Roger was ordained priest in 1645, and in the September of that year he came to take charge of the Mission of Birchley, forming thus the first link in an unbroken chain of priests that have since laboured in this Mission. He was created Archdeacon of Lancashire—a dignity which no longer exists—and was the first Secretary of "The Lancashire Infirm Secular Clergy Fund," which in those days was devoted to supplying imprisoned priests with food. He died, full of years, in 1695, leaving a sum of £200 for the maintenance of a secular priest to officiate at Birchley on two Sundays every month; a bequest which his niece, Dame Mary Gerard, subsequently, in 1723, enjoined her executors to respect, in a long document, copy of which is in the folio volume before-mentioned.

After the death of Roger Anderton, Rev. Richard Jameson settled here for a time, but his brother, Thomas Jameson, *alias* Seddon, was the real parish priest, and attended to the Mission from 1698 to 1717. Then Rev. Thomas Young, alias Brooks, figured here for a few months. In 1719, Rev. Thomas Lancaster appeared on the scene; he served Garswood and Orrell, as well as Birchley. He in turn was succeeded by Rev. Emerick Grimbaldstone, a yeoman's son—and

could any name bear a more yeomanlike ring? He was born at Standish, near Wigan.

The next priest was Rev. Henry Dennett—the hero of the canonical penance incident, as follows: The discipline of the Catholic Church in past ages required that those who had shocked the public conscience—particularly by sins against the Sixth Commandment—should publicly expiate the scandal. It happened in the year 1801 that a certain man of the Congregation created a great scandal by a gross act of immorality; and one Sunday, clad in a white sheet, he was made to kneel at the altar-rails, confess his crime, and receive the reproofs of his pastor. This, claimed Dean Powell, was the last canonical penance of which there is any record in England, though I may mention that in the Highlands of Scotland such penances were not uncommon at a later period than 1800.

Father Dennett died in 1803, and was followed by the man who left the deepest mark on the Birchley Mission—the Rev. John Penswick, son of the then agent for the Gerard estates. He was a great favourite with the Lord Gerard of the time, and died in retirement at Garswood in 1864, at the venerable age of eighty-six. He was the last survivor of the old Douai priests, and lies in the churchyard at Birchley, all his predecessors having been buried at Windleshaw. It was he who built the present church in 1828. There is a very fine portrait of him in the sacristy at Birchley. Rev. Patrick Fairhurst succeeded; then came Rev. John Hardman, who built the schools in 1860; Rev. Thomas Walton; Rev. Joseph Wrennall, who built the chancel of the church and the presbytery; Rev. Austin Powell,

who was priest from 1872 till 1910; and Rev. Joseph Rigby, at present in charge of the Mission.

In connection with some of the earlier history of Birchley, Dean Powell remarks: "It will not be out of place to consider here some of the disabilities under which Catholics suffered in the seventeenth and eighteenth centuries. Passing over the more bloody persecution of Queen Elizabeth's days, by the laws still in operation in 1778, a priest convicted of saying Mass was liable to imprisonment for life; a Catholic who received his education abroad forfeited his estates, which could be claimed by the next Protestant heir; a son who became a Protestant could take possession of his Catholic father's property; no Catholic could acquire any legal right to property by purchase; and if we enquire how it was that none of the priests at Birchley in early times fell into the hands of the law, the answer, of course, is that no informers 'polluted' this neighbourhood. Living at the Hall, or at all events in the same block, the priests appeared in the public eye to be merely country squires. They farmed, until not many years ago, a large part of the estate; they were not then, as now, addressed as 'Father'; indeed, there was nothing in their dress to denote that they were priests—for it was not until the Relief Act of 1791 that they were allowed by law to wear black clothing. And what is here said of Birchley is true of all the Catholic districts of Lancashire. The Catholic people were so numerous, and so devoted to their priests, that these could live amongst them in safety even though the laws condemned them to the aforesaid penalties. By degrees also the Protestant

magistrates came to have a great respect for the priests, of which numerous examples might be quoted. For instance, in 1778, the Rev. Thomas Weldon, who is buried at Windleshaw Abbey, was arrested and taken before Mr. Hughes, J.P., of Sherdley Hall, on the charge of exercising faculties as a priest. Some informer, in the hopes of obtaining the reward of £100 awarded by the Act of William III, had set the law in motion, but Mr. Hughes declined to hear the case, saying that Mr. Weldon was a quiet, amiable neighbour."

And now to return to the Hall, the centre of so much Catholic activity. Of the many historic sites in Lancashire interesting to Catholics, not one that I have visited is in such perfect preservation as Birchley. The house is in the Elizabethan style, with large mullioned windows, and although these had been replaced by modern window-frames, in many cases the present tenant has restored them to their old style with most pleasing effect. The rooms are large, all the ceilings being supported by fine oak beams, and a portion of the old staircase remains, though the greater portion of it has been removed elsewhere. The furniture throughout is of date similar to that of the Hall itself, and the whole is in the most perfect order, thanks to the care of the present family, to whom the Catholic associations of the Hall give it a title to their veneration and respect, which is most charming to witness.

The chapel portion is the left wing as you approach the Hall. The old priest's house was on the ground-floor, and was, until the building of the schools, occupied by the teachers. The chapel is reached by

a flight of stone steps on the outside, and is of very considerable size, considering the period at which it was built. It measures 30 feet long, width 22 feet, and height 18 feet. The old altar and altar-rails still remain, whilst round the walls are quaint Stations of the Cross. We can well realise that "when finished it created great excitement amongst the honest country folk, who thought that their chapel could now vie in splendour with any in the land"—and where, indeed, in Lancashire did such a chapel exist in 1618, and if not in Catholic Lancashire, then where else within these islands? On the epistle side of the little sanctuary is the vestry, and here in the floor is a trap-door some 2 feet square. A hollow wall with a secret panel in it used to stand over this trap-door, which gives access to the room below, whence the pursued priest could either remain in concealment till the danger was past, or make his way through another secret door into the Hall. In the room adjoining the chapel is an opening, now built up, which led on to the roof. This would no doubt be used by watchers, for it was the custom of that time to keep guard against the sudden arrival of priest-catchers, more particularly while Mass was being celebrated.

Some years ago a chalice of pewter and vestments were found in the priest's hiding-place mentioned above; these are now preserved in the Presbytery. Here, too, are three or four altar-stones of early date, thin and small, so that they could easily be carried from place to place, as was necessary when the priests had no fixed chapels wherein to say holy Mass. Another chalice, small, but very handsome, bears the

inscription, "Ex dono Annae Blounte, uxoris Jacobi Anderton . . . 85," which Dean Powell considered to be 1685. James Anderton died December 16, 1673; he had married Anne, daughter of Sir William Blount, Bart., of Todington. The chalice is beaten silver, gilt, and has all the appearance of being earlier in date than the gift date noted above.

Perpetual Masses are celebrated annually for Sir William Gerard, fifth Baronet, who died in 1721, and for Dame Mary Gerard, his widow; for Sir William Gerard, son and successor of the above, who died in 1732; also for James Anderton, second husband of Dame Mary Gerard. I cannot better conclude this sketch of one of the most interesting Missions of Lancashire than in the words of Dean Powell, written many years ago. "It is fitting," wrote the good Dean, "that the following priests and Benefactors of the Birchley Mission should long be remembered and their anniversaries duly celebrated:

"*March* 6.—Sir Robert Gerard, ninth Baronet, who died in 1784. He increased the annual interest of the monies left by Mr. Roger Anderton from £12 to £20.

"*March* 15.—Robert, first Lord Gerard, died in 1887. He gave £300 and the land for the school; £60 a year to the maintenance of the school, and £30 a year to the Priest.

"*April* 8.—Rev. Emerick Grimbaldstone. He long served Birchley and died in 1786.

"*July* 14.—Rev. Joseph Wrennall. He added the Sanctuary and Belfry, and built the presbytery at the cost of £1,400.

"*August* 2.—Sir William Gerard, eleventh Baronet,

who died in 1826. He gave the Church land and £1,000 towards the building.

"*October* 30.—Rev. John Penswick, who died at Garswood in 1864. He built the Church at the cost of £1,400."

Besides the above, Mr. Roger Anderton, as already mentioned, in 1695, gave £200, and his niece, Dame Mary Gerard, £100, for the sustentation of the priest at Birchley, at a time when these sums represented far larger amounts than they do to us at the present day; to multiply them by ten would be about right.

# TOWNELEY HALL AND BURNLEY

Even previous to the so-called Reformation, Towneley Hall and its family had considerable influence in Lancashire, for in 1454 Richard, Bishop of Lichfield, granted licence to John Towneley for an Oratory and Mass at Towneley during the Bishop's good pleasure. One of the first chaplains was Rev. Richard Parker: whilst in 1481 the Abbot of Whalley asked Richard Towneley to appoint Rev. John Green as chaplain in the place of Richard Parker, lately deceased.

In 1590, Towneley Hall figures on Lord Burghley's map as a marked house, indicated by the cross on it, as a sign that the Towneley family, for its fidelity to the Catholic Faith, was to be wiped out by fines and imprisonments. These severe measures continued for fully two centuries, yet at the end of that period the family emerged into a state of opulence never dreamed of by the Towneley of 1450, whilst their defence of the Catholic Faith was recognised as the chief cause, under God, that the old Faith was still preserved, and was able, between the years 1800 and 1900, to blossom forth with such wonderful vigour. We are fortunate in having for all this period the history of the late Rev. R. Smith, to whom the present writer readily acknowledges his indebtedness. This chapter on Towneley is almost entirely condensed from *Ye Chronicles of Blackburnshire*.

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*The chapel*, which the aforesaid priests served, was originally on the second floor. Until the year 1700, the front of Towneley Hall consisted of this chapel and library. Charles Towneley removed the chapel and sacristy to their present position. Each stone was marked, and everything removed with religious care and reverence and rebuilt on the present site. On the beautifully worked door of the confessional to the right of the altar (see illustration), there is the date 1601, and the initials of John Towneley, the Confessor, and of Richard, his son. The public entrance to the chapel was from the back up some steps, and though the door is now walled up, the mark of the stairway outside can still be seen.

Regarding the chapel itself, which one cannot visit without feelings of deep affection and devotion, it measured 33 feet in length and 18 feet in width. About one-third of the length formed the chancel and the rest was the nave. It is 12 feet high with a flat ceiling, composed of elaborately moulded oak beams and joists; but the chancel portion is double this height, thus affording room for a good altar and fine reredos, over which was a window. The entrance door to the chapel was handsomely carved, and on the north-east side of the chapel was the entrance to the small priests' room, or vestry. In this chapel hundreds of our Catholic forefathers, under varied conditions and great fears, have heard Mass and received the sacraments; for long years in penal times it was the centre of Catholic life in the North of England. It served the Catholics for many miles round, till, in 1817, Burnley Wood Chapel was built,

and after that it continued as the family chapel till about 1895.

In the Hall there are now two hiding-places: the larger and better-known one is situated at the south end of the central hall. The entrance to it is through what is really the ceiling of this secret chamber, the floor of which is composed of daub, a mixture of clay and rushes. This material would no doubt be selected in order to prevent any sounds being heard from the hiding-place: it measures 18 feet by 15 feet and 6 feet high, which is very large for a hiding "hole," as they used to be called. In the walls are four holes, about 9 inches square, almost right through the masonry. My guide suggested that these had been made by inquisitive visitors, who were probing for further secret chambers; but I pointed out to him, that so far from this being the case, these holes were as old as the main walls themselves. Each hole is built of square stones until within a few inches of the outside, when the opening has evidently been closed up *from outside*. These holes were the only sources of light and air to the imprisoned priest, and thus they played a most important part in the designing and building of the room. But when the chapel was moved to its present site and a new priests' hiding-place was made, these holes were closed up from the outside. The second hiding-place was only discovered a fortnight before my visit in August, 1923. It measures 6 feet by 5 feet and is 4 to 6 feet high, being situated immediately above the sacristy and alongside the present chapel.

A very quaint paper was recently published in the

*Burnley Express*, August 1, 1923. It had been sent to the Mayor of Burnley by Lord Abingdon, whose first wife was Caroline, daughter of Charles Towneley. It is here given in the original spelling.

A Note of the Private Places at Towneley.

In the library over against the closet door the middle panell slides back, and the same over against the window. On the floor over against the door, the base slides up and takes out; in the floor is a hole, in which an iron hook is to be put, and will open to a large place by lifting up the whole floor.

At the back side of the library door, the side wainscote may be taken out, and lets you into a place, where some boards may be taken up, which will let you into a large place, which held all the library books: at the chapel door taking up one board, which is not nailed fast, will let you into such another.

In the chapel the alter table draws out, and also the upper steps, which will let you into a large place, in which may be laid all the guilding, which is only put on with pegs, and takes to pieces: care must be taken not to knock the gilding in taking down or putting up.

Over the cannopy of the alter in the library lies a door for the tabernacle balls for the top of the pillars, instead of the flower pots, and also capitals and bottoms instead of the gilding, so that the place may be made use of though the gilding be taken down.

At the steps going from the stone stairs to the garret a step may be taken out, where there is a large

place all over the green parlour. In the second room in the gallery the wainscote opens in the middle of the chimney upon hinges, where there is a hole in the wall not very big.

In the third room in the gallery is the close stool closet, the pannel towards the garden has a latch within, which is opened with an iron pin at a hole in the door, which lifts up the latch, which may be made faster by those within: it has a seat and will hold two persons.

No servants should be trusted with this, but upon some occasion some trusty servant may be made use off for some of the places to be used, but not made acquainted with them all.

Copied from a paper found in 1793 in my father's pocket book and wrote by my great-grandmother, Ursula Towneley; she was D (daughter) of Fermor of Tusmore in Oxfordshire. C. T.

Her marriage took place in 1685 and her husband died in 1711, so that it is difficult to determine whether the note refers to the house before the alterations of 1700, or after. Then, again, extensive alterations have taken place since the Hall became the property of the Burnley Corporation. For, to make the two long galleries for which the upper storeys of the fine old castle-like building are now famous throughout the country, dividing walls had to be taken down and other changes made, whilst at different times there have been numerous alterations carried out elsewhere.

Of the different members of the family who suffered

for the Catholic Faith, the first in the long list is John Towneley, of whom a contemporary account says: "This John, about the sixth year (1564) of her Majesty's reign (Queen Elizabeth) that now is, for professing the Apostolic Catholic Roman Faith was imprisoned first at Chester, then sent to the Marshalsea, then to York Castle, then to the Blockhouses in Hull, then to the Gate house in Westminster, then to Broughton in Oxfordshire, then twice to Ely in Cambridgeshire. And so now at 73 years old and blind, he is bound to appear, and to keep within five miles of Towneley, his house, and who has since the statute of 23 Elizabeth (1581) paid unto the Exchequer £20 a month for not going to the Protestant church and doth still; and there is paid already above £5,000." This fine, says Father Smith, was only one of the many which he had to pay; the Catholic prisoners, moreover, had to bear the cost of their own food and lodging during imprisonment, and that at extortionate rates.

In 1584 the Privy Council states that Dean Nowell —one of Elizabeth's Commissioners—had requested that John Towneley, committed at Manchester for not conforming in matters of religion, and now fallen into certain diseases, might be suffered to repair to London to consult with the best physicians. The Council directed Mr. Towneley to be sent up in the company of some trusty person, so that he may not be suffered to go out of the way to any house than the ordinary inns. At the same time the Council decided that "both Sir John Southworth and Mr. Towneley having paid their fines according to law, cannot be longer

imprisoned, for that would be a double punishment for one offence." The Council thought them at liberty more dangerous in Lancashire, where they were greatly allied and friended, than in London, and therefore it was better to bind them to remain in the Metropolis.

Another notable member of the family, from the Catholic point of view, was Richard Towneley, who was born at York in 1628. He became famous as an astronomer and mathematician. He sold the Nocton estates to repair the heavy fines and losses entailed upon his estates by the sequestrations of the Commonwealth. Of his children, Thomas became a secular priest, and served for some forty years on the Lancashire Mission—namely, from 1693 to 1733. Five more of his children embraced a religious life on the Continent. John became a monk and Richard a Carthusian at Nieuport; Margaret and Cicely became nuns at the English Augustinian Convent, Paris; of these, Margaret was born at Towneley in 1664, and took the veil in 1683, became Subprioress in 1714, and died in 1731. Cicely was born at Towneley in 1676, took the veil in 1695, and died in 1728. Frances, their sister, married, but, being left a widow, she, too, entered the same convent as a boarder in 1719, whilst her daughter Elizabeth became a nun at Cambrai in 1712.

Richard Towneley, the father, along with Edward Tildesley, took a prominent part in the Rising of 1715. They were imprisoned, and would have lost their lives, but so great was the horror created by the barbarous way in which the other condemned prisoners

had been executed, that the jury accepted the plea of Towneley and Tildesley—that what they did had, in a manner, been forced upon them—and acquitted them.

How greatly the fines for recusancy and loyalty had reduced the fortunes of this once great family may be judged from the following letter of Richard Towneley, dated February 12, 1716, to Mr. Richard Starkie, at his Chambers in Furnival's Inn, London:

Sir,

Yours received, and I must beg you will not fail going as soon as you receive this to the Commissioners and acquaint them that Thomas Hilton came this day along with an Attorney and two Bailiffs and took forcible possession. I desire they will give me orders per the first, what I shall do, for they threaten to sell the small goods I have procured for my poor children and throw them out of doors within a few days. Dear Sir, I beg you will not fail me in this by the very first, and you will ever oblige,

Your Humble Servant,

Richard Towneley.

That the measures of repression after the Rising fell especially heavy on the Catholics is shown from the following letter from the Sheriff of Lincoln. Mrs. Towneley was a daughter of Lord Widdrington.

"May it please your Honours, in obedience to your Honours' precept I made enquiry . . . after the Widdringtons to receive their goods at Blankney House, and all has been sold except these few . . . the only item is a large table in the hall, supposed to

be an heirloom. The family of the late Lord Widdrington are to receive nothing out of his immense estates, *because their father was a Catholic*, unless every child shall be educated in the Protestant religion, and orders were given to one of the principal Secretaries of State that he might proceed to sell the estates."

These were sold in 1729, and realised the enormous sum for those days of £96,525.

How closely the Towneleys were associated with the Royal Stuart family is seen from the prominent part two members took in the Rising of 1745. Sir John Towneley, a great and learned scholar, was tutor to "Bonnie Prince Charlie," and took part in the campaign of 1745-46. After the Battle of Culloden he escaped to France, and long kept up his friendship with the Prince and his brother, the Cardinal Duke of York. Sir John died in London in 1782, aged eighty-five.

Francis Towneley became Commander of the Manchester Regiment. He was the bravest and most faithful to his Prince of even those devoted followers, and defended Carlisle till forced to capitulate. Contrary to the written promise of William, Duke of Cumberland, Towneley and other Lancashire gentlemen were tried and found guilty of treason. They were publicly butchered by the common hangman in London, and the horrible injustice of their death heaped additional unpopularity on George II. Towneley's fate became the theme of the following popular ballad—William being, of course, the Duke of Cumberland.

## TOWNELEY'S GHOST

The bloody axe his body fair
Into four partes cut,
And every part and eke his head
Upon a pole was put.

When the sun in shades of night was lost
And all were fast asleep,
In glided Towneley's murdered ghost,
And stood at William's feet.

"Infernal wretch, away," he cried,
"And view the mangled shade,
Who in thy perjured faith relied
And basely was betrayed.

Embraced in bliss, embraced in ease,
Tho' now thou seem'st to lie,
My injured shade shall gall thy ease
And make thee beg to die.

Think on the hellish acts you've done,
The thousands you've betrayed;
Nero himself would blush to own
The slaughter thou hast made.

No infants' shrieks nor parents' tears
Could stop thy bloody hand;
Not even ravished virgins' tears
Appease thy dire command.

But oh, what pangs are set apart
In hell, thou'lt shortly see;
When even all the damned will start,
To view a friend like thee."

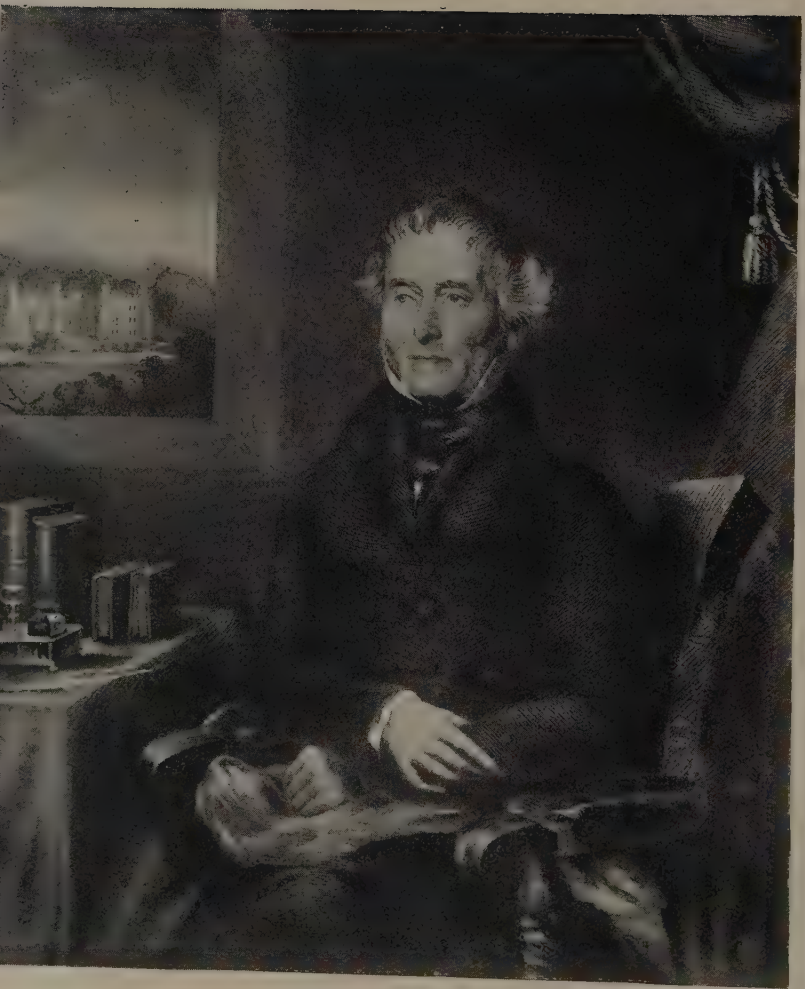
With speed, affrighted William rose
All trembling, wan, and pale
And to his cruel sire he goes
And tells the dreadful tale.

"Cheer up, my son, my darling son,"
The bold usurper said;
"Never repent of what you've done
Nor be at all dismayed.

If we on Stuart's throne can dwell,
And reign securely here,
Thy uncle Satan's King in Hell,
And he'll protect us there."

Charles Towneley, nephew of the above, was born in 1737, and succeeded to the estates at the age of five. At ten years of age he was sent to the English College, Douai, and thence to Paris. Later he resided much in Rome, and made a magnificent collection of statuary, which he playfully called his "dead family." He acquired a European reputation, yet he never neglected his religious duties as a faithful Catholic, nor his obligations to his friends at Burnley. He regularly spent some months of every year at Towneley Hall, embellishing its grounds, and forwarding the interests of its people. Dignified, amiable, cheerful and accomplished, untiring in his care of his tenantry and the poor of his estates, a splendid cultivator of the beautiful, the figure of Charles Towneley appeals to the imagination as that of an ideal Englishman of the eighteenth century. (*Father Smith*, p. 182.)

After his death in 1805, the British Museum acquired his collection, which now forms one of the very greatest treasures of our National treasure house. "In a general way, Lancashire is thought of chiefly as a county which has made important contributions to machinery and manufactures. It is pleasant to



PEREGRINE TOWNELEY

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remember that for the enjoyment of such works of art as the Capitoline Venus, and other beautiful and noble sculptures, which compose the Towneley gallery, the thanks of the nation are due to the taste, energy, enterprise and liberality of a Lancashire Worthy, Charles Towneley." (*Lancs. Worthies*, II Series, p. 200.)

Peregrine Towneley, born 1772, succeeded in 1813, gave the land for the Burnley Wood chapel, and himself contributed £1,000 towards the building. In 1831 he was made High Sheriff of Lancashire, an office held by his ancestor John Towneley in 1532. Stirring times had indeed filled those past three centuries, but the family had been true to the motto "Tenez le Vraye" ("Hold the Truth") and certainly few better examples could be found in the renewed prosperity of the family in the nineteenth century of another: "Magna est Veritas et prævalebit" ("Great is Truth, and it will prevail").

Of the priests who successively attended the Catholics of Towneley and Burnley, Robert Woodruff entered the English College, Rheims, in May, 1577; he was ordained in Rome, 1582, and sent to England along with John Nutter and Samuel Conyers. In 1586 "It appeareth that Robert Woodruff, a seminary priest, was received at the house of Janet Woodruff, of Bank Top, in the parish of Burnley, this half year, by common report." In 1590 he was arrested again at Crosby Hall, and imprisoned along with his host, Mr. Richard Blundell, who died in prison the following year. In 1603, after thirteen years' imprisonment, Father Woodruff was reprieved and sent into exile,

as reported in the Douai College Register, and after that he is lost sight of.

Father William Richmond, after his escape from York Castle, lived with the Towneleys at Towneley Hall, where he probably died in the first quarter of the seventeenth century. Mr. Gillow says that he searched in vain for Father Richmond's burial notice at St Peter's, Burnley, and he thinks that Burnley, and especially Towneley, were too closely watched for this priest to be able to stay here long without being recaptured, so nothing more is known of him (p. 131).

But constancy to the Old Faith was not confined to the squire and his family: the yeomanry and peasantry of the district were just as staunch. No less than three martyrs are most closely connected with the district.

Of these, the first in order was John Nutter, born at Reedley Hallows, Burnley, who entered the English College, Rheims, in 1579, and was ordained in 1582. He came to England intending to land at Scarborough, but the ship foundering upon the coast of Norfolk, Mr. Nutter was put on shore at Dunwich. He was at once arrested and sent to the Marshalsea, in London, and the following year, 1584, he was tried and condemned with four other priests. After lying in irons five days in the Tower, he was drawn, together with the same four confessors, to Tyburn, and there hanged, cut down alive, bowelled and quartered.

The second martyr was Robert, brother of the above, who was ordained priest in 1581, and in the following year came on the English Mission. He was a prisoner in the Tower as early as 1583, where he was twice tortured with the "scavenger's daughter.

He was banished in 1585, but returned, and was again imprisoned. Escaping with Venerable Edward Thwing, he was rearrested in Lancashire and executed at Lancaster, July 26, 1600, solely on account of his priesthood. (Challoner.)

The third martyr was Thomas Whitaker, born in 1611 at Burnley, where his father was schoolmaster. At the age of twenty-three he went to the English College, Valladolid in Spain, the Towneleys paying the expenses of his journey. He was ordained in 1638, and at once came on the English Mission. He exercised his priestly functions with great zeal for five years, until he was seized and committed to Lancaster Castle. Thence he escaped, only, however, to be captured again in 1643, when he was again imprisoned in Lancaster. After three years of most holy life in prison he was brought to trial, when he openly acknowledged that he was a priest, and as such was sentenced to death. He suffered at Lancaster, August 7, 1646, in the thirty-third year of his age and the eighth of his mission. Further details of his life may be read in Bishop Challoner's *Memoirs of Missionary Priests.*

In 1661 Rev. Peter Gifford came to be Chaplain to the Towneleys. In 1675 he was Secretary of the famous Lancashire Infirm Clergy Fund, and in 1682 was elected Vicar-General of the North. He died, aged sixty-six, in 1689, at Towneley Hall, where he had probably found moderate security under the protection of the family. During his stay at Towneley, Bishop Leyburne held a great confirmation there. King James II. had come to the throne in 1685, and

had heartily welcomed the Bishop, lodging him in Whitehall, and granting him a pension of £1,000 a year. There would be much rejoicing at Towneley when the good Bishop came, and the number of those confirmed—203—shows that many of the old Catholics still survived. Burnley at that time was only a small town.

Father Thomas Anderton, born in 1675, of the Euxton family, was the next priest. He was ordained in 1702, and in 1705 came to Towneley Hall and lived with the family. His record of baptisms, marriages, and stipends of Masses still exists. After the Stuart Rising of 1715 he was convicted as a recusant at the Lancaster Sessions, when he is described as "one Anderton, a reputed Popish priest at Towneley." That year he received from Mrs. Ursula Towneley £10 for the half-year, his annual salary being £20. Father Anderton's notebook was sold at the last dispersion of the Towneley Hall library, and became the property of the Burnley Literary and Scientific Society, while at a still more recent date (1922) the Burnley Corporation secured the very valuable pre-Reformation vestments, which are now on exhibition at their old home, Towneley Hall. It is said that these beautiful vestments originally belonged to Whalley Abbey.

Father Anderton spent the whole of his missionary career at Towneley. He was greatly respected by his patrons, and esteemed by the numerous Catholics who formed his congregation. He was a member of the Old Chapter, and in July, 1732, was elected Archdeacon of Lancashire. He closed his days peacefully at Towneley, July 13, 1741, aged sixty-six.

He was succeeded by Rev. George Kendal, who also succeeded him as Archdeacon of Lancashire. At this time Towneley was the centre and headquarters of the secular clergy, the archdeacons, and later the vicars-apostolic, residing there. In 1744 Dr. Kendal resigned the Mission of Burnley and Towneley to take charge of that at Fernyhalgh.

Rev. John Harrison, born at Cottam in 1714, was priest there in 1746, when his house and chapel were burnt down by the fanatical mob from Preston. Father Harrison removed to Towneley and served that Mission for thirty-one years, until he was no longer able (1746-1777). He then went to live with his brother in Preston, and died there in 1780. At this period (1773) Bishop Petre reported to Propaganda that there were sixty-nine residences for priests in Lancashire, and that the Catholics numbered 14,000. The following year Bishop Walton confirmed at Burnley, but the numbers—only thirty-nine—seem to show that the Catholics had been dwindling down under the bitter persecution of those times. In 1784 Bishop Mathew Gibson confirmed twenty-five at Burnley.

Rev. Thomas Caton was priest from 1785 to 1811. He gathered together the various registers which begin in 1705, and which he himself continued till 1809. He was succeeded by Rev. Louis Merlin, whose epitaph may be seen in St. Peter's churchyard, Burnley, as follows: "There rests here, dear to God and the poor, Rev. Lewis Merlin, who, an exile from his home in France, first in Scotland, then in England, gave himself to works of piety and charity; at length, broken down by his arduous labours, he died at

Towneley December 12, 1819, in his fifty-fifth year."

Father Charles Lupton came to Burnley in 1819, and died at Towneley five years later. Previous to his death, Father—later Canon—Hodgson came to relieve him, and remained twenty-five years. In 1824 the Easter communicants numbered 116, and in 1825 150. In 1829 Burnley Wood Chapel was enlarged, and in 1849 it was replaced by St. Mary's, which was opened amidst great rejoicings, Cardinal Wiseman being the preacher of the day. But bigotry was still very rife in Burnley; the town was flooded with a most sacrilegious poster, and the walls of the town were plastered with "no popery" placards; the exterior carvings round the church were greatly damaged, and the statue of Our Lady, within a niche in the church tower, was often shot at, but was never hit. St Mary's Bazaar Book of 1902 truly says: "It is a far cry now to the time when, in 1817, the first Catholic church was built in Burnley Wood. Up to that time the chapel in Towneley Hall had been from time immemorial the only place of worship for miles round. It seems difficult to realise that, when the little Burnley Wood chapel was built, it was the only one for Burnley, Todmorden, Bacup, Colne, Barrow Ford, Nelson, Brierfield, Lowerhouse, and Padiham. Now all these places have churches of their own, whilst in Burnley itself we have four churches where our grand old Catholic Faith is practised."

Towneley Hall, in consequence of mining and other industrial operations, became quite unsuited for a private residence, and was sold to the Corporation of

TOWNELEY HALL

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Burnley in 1902. In the following year it was opened as an art gallery and museum, so that many of our readers will be able to see round it, and to visit the chapel and priests' hiding-places, witnesses of the piety and sufferings of past generations which have borne such fruit in our own happier times.

# LITTLE CROSBY

The early history of Little Crosby might be written at great length, for there are preserved at the Hall over 500 deeds of date from 1200 to 1500. They are in good preservation, and form a very remarkable series. Most of them are witnessed by the Molyneux of Sefton, whose residence was only two miles away. A similar series of very early deeds exist at Croxteth, these being originally at Sefton Hall, and are grants of land to and by the Molyneux of Sefton; these deeds are mostly witnessed by the Squire of Crosby of that date. The two series, if published, would be found to corroborate each other in a very interesting manner.

The deeds above mentioned have been utilised by the authors of the *Victorian History of Lancashire* to prove the unbroken descent of the owners of Little Crosby from the time of Robert de Ainsdale in 1160 to the present time; Robert, especially, eldest son of Osbert, having a grant dated 1190 from John, Count of Mortain, and later confirmed when John became King of England.

At the period of the Reformation, Richard Blundell, then Squire of Crosby, adhered to the ancient Faith, and was imprisoned in Lancaster Castle.

The following are extracts from the statement written by his son:

"In the year of our Lord God 1590, 11th June, the Right Hon. Henrie, Earl of Darbie, sent certaine of his men to searche the house of Richard Blundell, of Little Crosbie, in the Countie of Lancashire, Esq., for matters belonging to the Catholicke religion &c. where they apprehended and took away with them to his honor's house, one Mr. Woodroffe, a seminary priest, and the said Richard Blundell and mee, William Blundell, son of the said Richard: and the day next following we were severally examined by the Earle: and on the 13th day of the said Month we were all sent to be imprisoned in Chester Castle. . . . About the 5th August next following &c. . . . the Priest, my father and I were sent prisoners to Lancaster (where we found prisoners there before us, Mr. Henrie Latham of Mosborowe, and Mr. Richard Worthington, of Blainschough, committed for their conscience), where also my father and I remained for the most part until 19th March 1592, on which day my saide ffather, changed this life for a better." Not only did Mr. Blundell die a Confessor of the Faith, but Mr. Worthington also, as we learn from another letter, soon "changed this life for a better" in the miserable dungeons of Lancaster Castle.

William Blundell, the son and heir of the foregoing, would never make the least show of conformity, and in consequence underwent five years' imprisonment for the Faith, and after his release was frequently obliged to seek safety in flight. His wife also was confined for a long time in Chester Castle, and was at last released through the intervention of Sir Richard Molyneux and Rev. John Nutter, parson of

Sefton. What her sufferings must have been we can infer from the statement of Father Richard Blundell, S.J.: "My father, son of William Blundell, was born, or at least suckled, in prison, where his parents for a long time lay on account of their Faith." Another statement infers that the good lady actually gave birth to the child in prison. Little wonder that he, too, should have been a stout Confessor of the Faith.

The late Bishop Goss, of Liverpool, in his learned *Introduction to Crosby Records* (Chetham Society, vol. xii), says: "In a previous page mention has been made of the penalties of excommunication inflicted on recusants, and of the riot which ensued near Hereford on the refusal of the curate to bury the body of a Catholic. In 1610 the storm visited Lancashire. The Parson of Sefton refused to bury the corpse of a poor Catholic woman on the plea of her being excommunicated; and her sturdy friends, not wishing to carry it home again, buried it outside the churchyard in the highway. Some swine that had the run of the lanes, happening to come to the spot, grubbed up the body and partially devoured it.

"This outrage coming to the ears of William Blundell, Esq., of Little Crosby, who was himself a Popish recusant convict, he enclosed a piece of ground, part of a plot called the Harkirke, within his own domain, in the Lordship of Little Crosby, for the burial of such Catholic recusants deceasing either of the said village or of the adjoining neighbourhood as should be denied burial at their parish church of Sefton. The first burial took place on the 7th April, 1611."

The list of those buried in Harkirke—the original in the handwriting of William Blundell and his successors—is published in vol. xii, Chetham Society, from which the following extracts are made :

"1. ffirst of all, Wm. Mathewson, an ould man of ye Morehouses within little Crosbie, dyed a Catholicke, the 6th daye of Aprill 1611, and was buried in ye Harkirke ye day following . . . being first denyed buriall at Sephton Churche by the Parson thereof.

"2. Secondly, Ellen Blundell, the wyffe of Thomas Blundell of ye Carrhouses in Inceblundell, was buried in the Harkirke uppon 10th day of Aprill 1611, being first denyed buriall at Sephton"; and after similar entries comes—

"12. John Synett, an Irishman borne in Wexforde, Master of a barke, was excommunicated by the B(ishop) of Chester for being Catholicke recusant, and so dying at his house in Liverpool was denyed to be buried at Liverpoole Church or Chappell and therefore was brought and buried in this said buryall place of ye Harkirke in ye afternoon of the last day of August 1613."

Nor was this a solitary instance.

"22. Anne, ye wyffe of George Webster of Liverpoole (tenant of Mr. Crosse) dyed a Catholicke and being denyed buriall at ye Chappell of Liverpoole by ye Curate there, by ye Mayor, and by Mr. More was buried &c. 20th May, 1615."

"In regard to the burial of Priests," says Father Gibson, who edited the volume aforesaid, "it is gener-

ally notified that they were carried to the grave at dead of night. The burials that took place after the year 1629 are nearly all those of Priests; a few examples are here given:

"15. John Saterthwait, P. and was buried in ye Harkirke on Christenmas eave at 8 o'clocke in the evening. 24 Dec. 1613.

"40. John Birtwisell P. dyed ye 26th Feb. and was buried in ye Harkirke the night following about 2 of the clocke, anno 1620, priest.

"69. John Laiton, P. dyed ye 18th of ffebruarie about 8 o'clock at night and was buried ye 19 day of ffebruarie about 9 of the clocke at night, Priest."

In all there were 131 burials at Harkirke, 26 of these being priests, of whom the following are the names and dates of death:

| | | |
|---|---|---|
| John Saterthwait ... | P. ... ... | 24 Dec. 1613 |
| John Worthington | P. ... ... | 31 July 1622 |
| Will Raban ... | P. ... ... | 27 May 1626 |
| Richard Horne ... | P. ... ... | 19 Sep. 1634 |
| Raph Melling ... | Priest ... | 2 May 1660 |
| Alex. Barker ... | Priest ... | 12 Oct. 1665 |
| John Birtwistle ... | Priest ... | 27 Jan. 1680 |
| Thos. Eccleston ... | Clergy Priest | 1700 |
| Edw. Moleneux ... | Clergy Priest | 29 Apl. 1704 |
| Henry Tasburgh ... | S.J. ... | 27 Jan. 1717 |
| Robert Aldred ... | S.J. ... | 25 Feb. 1727 |
| Francis Williams ... | S.J. ... | 173– |
| James Clifton ... | S.J. ... | 27 Sep. 1750 |
| John Birtwistle ... | P. ... ... | 27 Feb. 1620 |
| John Laiton ... | P. ... ... | 19 Feb. 1624 |
| John Melling ... | P. ... ... | 26 Apl. 1633 |
| Rich. Robertson ... | ... ... | 29 Oct. 1634 |

| | | |
|---|---|---|
| Thos. Fazakerley ... | Priest | ... 24 Mar. 1664 |
| John Beesly ... | Priest | ... 31 Mar. 1674 |
| Thos. Martin ... | ... | ... 11 June 1691 |
| Thos. Blundell ... | S.J. | ... 27 May 1702 |
| Rich. Foster ... | ... | ... 9 May 1707 |
| George Lovell ... | S.J. | ... 14 Dec. 1720 |
| Will Pinington ... | S.J. | ... 8 June 1736 |
| Will Clifton ... | S.J. | ... 19 Aug. 1749 |
| Peter Williams ... | S.J. | ... 27 Nov. 1753 |

But the charity of the good Squire led him into great difficulties. He was summoned before the terrible Star Chamber, and ordered to pay a fine of £2,000, besides costs, an amount equal to ten times that figure in the present money. He was, moreover, subjected to years of persecution on this account (see Chetham Soc. vol. xii. p. 35).

The next Squire of Crosby was "The Cavalier," whose diary Father T. E. Gibson published in 1880, and from which the following details are taken:

King Charles I was rallying his adherents round his standard, and had gratefully responded to the applications of certain loyal Lancashire Catholics to be permitted to take up arms in his defence. With all the ardour of youth Mr. Blundell threw himself into the struggle, accepting a captain's commission from Sir Charles Tildesley, Knt., authorising him to raise a company of 100 dragoons for the royal cause. This commission, dated Leigh, December 22, 1642, bearing the neat signature of the famous Lancashire general, is still preserved at Crosby. The following year Mr. Blundell was wounded at the siege of Lancaster Castle, his thigh being shattered by a musket-

shot. This wound rendered him a cripple for life, and in his own neighbourhood his tenants, indulging the Lancashire propensity for nicknames, commonly called him "Halt-Will."

From this period to the close of the Civil War his life was one of privation and anxiety. He was thrice imprisoned, and again, a fourth time, in 1657, at Liverpool, which he describes as a loathsome prison. Moreover, by the law of 1646, no Papist delinquent could compound for his estate; consequently all Mr. Blundell's estate was seized and remained in the hands of the Commissioners for nine or ten years.

In the repurchase of his estate Mr. Blundell employed the intervention of two Protestant friends. The sum paid appears to have been £1,340. In addition to this, Mr. Blundell found himself saddled with the arrears of rents reserved to the Crown arising out of frequent grants for recusancy, some of which had never been discharged. These went back as far as the reign of Elizabeth, and though Mr. Blundell represented the injustice of charging him with rents which should have been paid by those who had the benefit of the forfeitures, the Government was inexorable, and he was compelled to pay on this score £1,167 15s. 6½d. Moreover, the cost of making out this prodigious bill was added to the account, making an addition of £34 10s. 2d. to the foregoing sum. This remarkable document, a roll of 20 feet in length, has been carefully preserved at Crosby. May it long serve to remind his descendants of the faith and loyalty of their ancestor. Thus writes Father Gibson; he might have added that one of the chief sources of revenue of

the Government of that time were the fines imposed upon the poor Catholics for the practice of their religion, and that many families were thus fined out of existence. How nearly this was the case with the Squire of Crosby his own accounts show only too plainly.

In 1689 Mr. Blundell underwent, at Manchester, his fifth imprisonment, being confined with others of his religion. This confinement lasted seven weeks, and was rendered less irksome by the company he met with. Of Mr. Towneley of Towneley, one of the prisoners, he says that his cheerful society would have made life pleasant anywhere. But Mr. Blundell, to judge from his own diary, was an optimist whom no trials could embitter, and his statement regarding Mr. Towneley might equally well be applied to himself. The Catholic gentry of Lancashire were certainly wonderful folk. One last trial awaited Mr. Blundell before his long and eventful career came to a close. He was one of the Lancashire Catholics of position accused of participation in the sham plot of 1694. The late Bishop Goss, in *Manchester State Trials*, which he edited for the Chetham Society from papers at Crosby, gives the following account of this transaction :

" On Monday 30 July 1694 at half past five in the morning, three of the Kings messengers, with two of the informers, invaded the hall at Crosby, with the intention of carrying off old Mr. Blundell. As however he was then in his 75th year and had been lame for many years, in consequence of the injuries he had received while fighting in the royal cause, they did not

take him with them. Mr. William Blundell Junr. having shown them to his father's room, left the house; but finding on his return that they carried off his horses, he went to Liverpool, to Mr. Norris, of Speke, who gave him in custody to the Mayor, who sent him to Chester Castle, and thence to London, where having been examined, he was committed and taken to Newgate. None of the authorities concerned in this illegal arrest seem to have doubted the justice of committing the son for the supposed crime of the father."

Father Gibson continues: "The brave, loyal and virtuous Cavalier whose life we have been attempting to sketch ended his days peaceably at Crosby Hall on May 24, 1698. He was succeeded by his son William, who only survived him a few years, dying in 1702." Regarding the practice of religion, the same writer says: "At a time when no Catholic Chapel except the Queen's and those of foreign Ambassadors were tolerated in England, the services of the Church were necessarily performed in secret in some obscure part of the dwelling. To this the tenants and neighbouring Catholics had access, and the priest attended to their spiritual wants with as much precaution as possible. All this was accompanied with great risk to the host, and still greater to the priest, whose life was at the mercy of the meanest informant. The Chaplain had generally, for greater security, his room at the top of the house, and in time of danger was obliged to keep very close and retired. Mr. Blundell, in his letters to Haggerston, often desires to be remembered 'to the Gentleman at the top of the house.'

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CROSBY HALL

Here too he was, when necessary, served from the family table. . . . A frequent change of residence was very necessary, and we do not find that any Priests had a settled abode till the close of the Civil War. Curiously enough, it happens that Crosby Hall is the first place in Lancashire named in conjunction with a resident Priest. The Rev. John Walton, S.J., became Mr. Blundell's Chaplain about 1652, but was obliged to leave through ill health in 1656. The next Chaplain at Crosby was Rev. Francis Waldegrave, S.J. After having served Crosby for many years, Father Waldegrave went to Lydiate Hall, where he died in 1701. He was a man of zeal and talent, and Mr. Blundell contracted a friendship with him which lasted through life. He speaks of a horse to which he gave the name of 'Waldegrave'!"

On one occasion he had no slight difference of opinion with Mr. Waldegrave, all the details of which he gives in the diary. We are only concerned with the date and circumstances. "Upon the Eve (Dec. 7) of the conception of Our Lady, I, being of the sodality with others of my family, proposed to our spiritual director that we might all together say the Rosary upon the said feast day. He said he did very well like it," etc.

Actually how long Father Waldegrave stayed at Crosby we do not know; he was probably succeeded by Mr. Edw. Molyneux, of whom it is said in the Harkirke Register: "Mr. Edw. Molyneux, bourn at Alt Grange, was unfortunately killed by a faule off his horse, Aprill ye 28th, 1704, being in ye 65th year of his age: he was a Clergy Priest of Doua, and had

for 38 years been a painfull Missioner in Formby, Crosby, and many other places, having under his charg at his death more than 800 penitents, besides children, that depended upon him."

Next came Mr. Aldred, of whom the same Register says: "Mr. Robert Aldred was born at London; he was a Priest of the Society of Jesus: he came to live with me in 1707, and continued with me for som years, then lived as my Priest at Edward Howerds, in Little Crosby, till the West Lane House was built for him, where he died in 1727-8 and was buried in the Harkirke 25th Feb.; he was a Laborious good Missioner, a Fasatious plesant man, and well beloved by Protestants as well as Catholicks. After Mr. Aldred came Mr. James Clifton, Priest of S.J., who lived about 20 years at West Lane House in Little Crosby and died at said house in 1750. He was a very laborious good Missioner."

The last two priests were in the time of Nicholas Blundell, whose diary Father Gibson had prepared for the press, though it was actually edited by Mr. Augustine Watts. It is a large quarto volume of 250 pages, and contains many references to the priests of that time and to places where Mass was said. It forms very quaint reading; a few selections are here given.

"1702, Aug. 2nd. I sent to Dungen-Hall to acquaint Coz. John Gelibrond of my father's danger. About half an hour after Tenn in ye morning being Sunday, many people in the Roome hearing Mass, and Mass just almost finished, My Dearest Father departed this life being much lamented by all; as his Life was

virtuous and edifying so was his death, Sweet Jesus receive his sole.

"1702, Aug. 18th. Mr. Mullins came in ye Morning to pray and stayed till next day, Mr. Tasburgh and 'Little Man' came hither in ye afternoone"—to which Father Gibson adds a note: "Mr. Mullins was Priest at Mossock Hall, in Bickerstaffe, a secluded spot a few hundred yards behind St. Mary's Chapel, Aughton. Rev. Henry Tasburgh S.J. lived at the New House, at Ince Blundell, built shortly before with the view of its being used as a school. By 'Little Man' is meant his cousin, Rev. Will. Gelibrond or Gillibrand, S.J., who was throughout his life a confidential friend and advisor. He was then doing duty as Chaplain at Crosby, but soon after went to Liverpool and seems to have been the first Priest settled there since the Reformation."

"1702, Dec. 30th. I went with Pat(er) Gelibr(and) in ye after Noone to Mr. Wairings. Lord Molineux sent for me home from Mr. Wairings, he and his son entered each of them a Running hors before me at my own hous by telling me their names and describing them.

"1703, Jan. 15th. I met Mr. Blundell (of Ince) a coursing and saw two Hairs Runn that were found set. Pat(er) Gelibr(and) and I went home to writ a letter to Mr. Philpot.

"1703, Feb. 20th. I went with Pat(er) Gelibrand to Croxteth to wish my Lord a Good Journey to London.

"1703, April 17th. Pat(er) Gelibrand went to Liverpool to buy Cloth for a Black Coat.

"1703, Oct. 20th. Mr. Alban Butler came to me

with a letter from Lord Molineux." The Molyneux family were still Catholic at this date.

"Nov. 26th. Lord Biss(hop) Smith and Mr. Martin came to lodge here" (Right Rev. James Smith, Bishop of Callipolis and V.A. of the Northern District; he died May 13, 1711, aged sixty-six. He confirmed 110 at Crosby).

"Nov. 30th. Lord Biss. went to ye Grange, dined there and confirmed about 100 as tis believed. My wife walked towards ye Grange in disgise.

"Dec. 19th. My wife and I heard Mr. Edw. Molineux hold forth at Marg(aret) Howerds.

"Jan. 16th. My Lady Molineux sent Mr. Butler hither a How-do-you-do.

"1704, June 5th. Pat(er) Thos. Wofold held fourth the first time at Winny Marrowes, most of my servants went to hear him."

*Note.*—Rev. T. Wolfall had come to succeed Rev. Molyneux.

"1705, Feb. 5th. My wife and I went to Lidiat: she fell of(f) the Hors just after her mounting, we took a Fat Goose with us for Bess Fazak(erley).

"Feb. 19th. My wife rode behind me to Ormsk(irk).

"Feb. 21st. Pat(er) Wofold gave Ashes here and spoke to us.

"1705, Dec. 8th. Pat(er) Gellibrand went to Ormskirk. My wife and I went along with him to see him safe over Sefton Water.

"Dec. 16th. Pat(er) Gellibrand comes not to Calves Feet.

"1706, May 21st. Mr. Babthorp sent to Pat(er) Gellibrand not to leave us till further orders."

At this period Mr. Gillibrand—as the name is more usually written—was giving service occasionally at Liverpool, which at that date had a population of 5,000 souls. In the *Records of the S.J.*, vol. xii, p. 363, we read: "In 1701, we find Father William Gillibrand serving it occasionally from Crosby, with a stipend of £3 from Mr. Eccleston's fund 'for helpinge at Leverpoole.'" And again: "The Catholics of Liverpool were attended by Father Gillibrand, S.J., chaplain of Mr. Nicholas Blundell, of Crosby" (Canon Hughes, *Congress Handbook*, 1920). Such was, in fact, the beginning of the Post-Reformation Church of Liverpool, so far as Catholics were concerned. If "Little Man" and his patron, the Squire of Crosby, could have foreseen the growth of the grand tree from the little grain of mustard seed, truly would they have marvelled. But the blood of martyrs is the seed of the Church, and though none of the aforementioned Squires of Crosby actually died for the Faith, all suffered imprisonment. Richard died in prison in 1592; for harbouring a priest, William, his son, was five times imprisoned; William, "the Cavalier," likewise five times; William, his son, was committed to Newgate in 1694, whilst Nicholas, the Diarist, had many narrow escapes. On November 13, 1715, he writes: "This hous was twice sirched by some Foot as came from Leverpoole," and

"Nov. 16th: I set in a strait place for a fat man," referring to his passing the day in the priest's hiding-place, which apparently he found inconveniently narrow for his portly figure.

"Nov. 20th. I had a Bed-Fellow." (This, says Father Gibson, would probably be his chaplain, Mr. Aldred.)

"Nov. 21st. My Bed-Fellow and I parted."

The same gay strain pervades the diary, which even to-day, after the lapse of 200 years, forms most pleasant reading. Of Father Aldred it tells us a good deal. For example:

"1720, May 9th. Mr. Aldred removed from Ned Howards to live at the West Lane Hous. I went thither this afternoon and took a pipe with him.

"1720, May 13th. Mr. Aldred said Mass the first time at West Lane Hous. I served him." From other sources we learn that Mr. Aldred built the West Lane House in 1719; Mr. Blundell gave the bricks, and "the rest he either begged or bought." A memorandum states that "Nicholas Blundell, Esq., of Crosby, left the West Lane House and £14 a year for a Jesuit to help at Little Crosby"; but in a codicil he leaves it to the choice of his heirs whether they will have him live with them (at the Hall) or at the West Lane House, but he desires particularly that he may be one that will take pains to catechise.

The illustration shows the "West Lane House," which was the chapel of Little Crosby from 1720 to 1847, when it was converted into the school. A careful examination of the photograph shows the old chapel windows, all three of them, now bricked up, but once forming part of a chapel of no mean pretensions for that date; certainly a much more ecclesiastical appearance than the Liverpool chapel, built twenty-six years later. In the illustration of the

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present church the West Lane chapel is seen at the extreme left of the photograph.

In 1746 the close connection between the Squire of Crosby and the chapel in Liverpool was brought out when the mob "made a bonfire of everything combustible in the chapel and priest's house and pulled the whole of both down." Soon after, Henry Blundell (*Note:* Henry Peppard married Frances Blundell, of Crosby, and took his wife's name on succeeding to the property) treated with the Mayor and Corporation to allow the Roman Catholics to rebuild their chapel. This they peremptorily refused. Mr. Blundell observed to them that no law could hinder him from building a warehouse and making what use he pleased of it. It was acknowledged he might do that, but at his own risk.

Mr. Blundell therefore collected the subscriptions of the Roman Catholics and built a warehouse of two stories upon vacant ground belonging to a Catholic family and lying on the south side of the upper end of Edmund Street. Such was the second Catholic chapel in Liverpool, of which the whole account may be found in vol. xii, *Records of English Province S.J.*

But to return to Little Crosby. In 1847 the present beautiful little church of St. Mary was built by William Blundell, grandson of Henry and Frances aforementioned. The present writer has often heard from his father how he and his brothers and sisters themselves painted the ceiling of the church, standing for hours on scaffolding especially erected for the purpose; the decoration takes the form of the full Litany of our Lady, from Sancta Maria to Regina

Sanctorum Omnium, each invocation running the length of one side of the roof and the letters being 2 feet long. Although it is nearly eighty years since it was first done, the colouring is still excellent.

Of the good priests who in succession have had charge of this Mission, space does not permit to give more than the references where they will be found—viz., vol. v, *Records of the English Province S.J.*, and for the Benedictines (1786-1860), a most interesting article by Dom Gilbert Dolan in *Transactions of Hist. Soc. of Lanc. and Ches.* (1897).

The chapel of Little Crosby is the parent church of Great Crosby (1826), of Waterloo (1868), and of Blundellsands (1886). These churches may be larger and their congregations more numerous, but there is a charm about the older chapel, which carries us back almost to pre-Reformation times. No Protestant has been known to live in Little Crosby; there is also no public-house and no paupers. Where shall we find the like, even in Catholic Lancashire?

# LIVERPOOL

To understand the early post-Reformation history of Catholics in Liverpool two points must be clearly borne in mind: the first, that the town up to the year 1700 was of very small size, with only about 5,000 inhabitants (*Vict. Hist.*, p. 23); the second, that it was a centre of civil and legal activity for South-west Lancashire. This latter fact made the practice of the Catholic religion impossible within its boundaries, for if in remote country districts the gentry and people alike had the greatest difficulty in evading the fines for non-attendance at the Protestant place of worship, it would be quite impossible for them to evade such fines in a town full of civil and legal functionaries. Again, the constant search for priests, which made the priests' hiding-places so common in the farm-houses and country mansions of Lancashire—this priest-hunting process evidently made it impossible for the Catholic clergy to remain in a town where every person was known and every detail of the law carried out by subservient officials. The above remarks apply, not only to Liverpool, but to all the towns of Lancashire; so that, while many country districts can prove their succession of priests—and, in some sort, of chapels also—none of the towns can show an earlier chapel than does Liverpool, where Mass was certainly said somewhere as early as 1701.

But if we take a map of that period and consider Liverpool as a town of 5,000 inhabitants, and its area to be confined within half a mile of the present pier-head, we shall find that a goodly lot of villages surround the town, and that in many of these villages there were priests' residences and facilities for hearing Mass and receiving the sacraments. Thus, counting from north to south, we find Little Crosby, Ince Blundell, Lydiate, Netherton (or Sefton Hall), Gillmoss (or Croxteth), Portico, Woolton (or Speke). When we consider the heroic sacrifices which our Catholic forefathers were willing to make for the practice of their religion, we may justly assume that the few Catholic families whom necessity forced to reside in Liverpool would find means to attend one or other of these chapels. In the present volume, four of the above-mentioned chapels are dealt with; the others will follow in succeeding volumes. To the writer of these pages it is a source of boundless gratitude that the first priest to visit Liverpool in post-Reformation times was provided, not by the Molyneux of Sefton, great Catholics as they at that time were, nor by the Irelands of Lydiate, but by the Blundells of Crosby, who had, indeed, been more closely associated for one hundred years with Catholic life in the district, and had in consequence suffered more heavily. Perhaps a kind Providence thus rewarded them.

Besides the residences for priests just enumerated—all of which have their representative chapel to-day—there were others, which at different periods helped to keep alive the Faith in the district. Fazakerley Hall, the seat of the family of that name, was, says Mr.

Gillow, a venerable mansion taken down in 1823. It contained an ancient chapel, and in 1716 Richard Hitchmouth, the apostate priest, declared that he himself had officiated there for some time, and informed the commissioners for forfeited estates that it possessed a large silver chalice and paten. From other information during the Commission it appears that Hitchmouth was succeeded in the Mission by Mr. Thos. Wogrill. There was an endowment for the priest at Fazakerley Hall arising from a mortgage on an estate of 60 acres in the possession of Will. Tarleton at Orrell. In 1750 Fr. Henry Tatlock, S.J., is described as serving two places, of which Fazakerley was one, and here he died in 1771. Fr. Thos. Brewer served these places from 1774 to 1780, but after this it would seem that Fazakerley Hall changed hands, and the Mission was discontinued.

Earlier notices of Fazakerley are when Father Thos. Eccleston (born 1643, ordained 1677) came to the Lancashire Mission and went to Fazakerley Hall. In 1694 he was rural dean of the West Derby Hundred, and gave £50 to the common fund. Rev. Thos. Fazakerley, born 1611, was ordained at the English College, Rome, in 1635. He came on to the Mission in Lancashire, and, dying in 1664, was buried at Harkirke, Little Crosby. "The family of Fazakerley," to quote Mr. Gillow again, "was very ancient, and remained staunch in its adherence to the Faith. The name appears, generation after generation, in the recusant rolls through all the centuries of persecution, but, when easier times came, the Fazakerleys fell off like many other families towards the close of the

eighteenth century. The mansion, besides its domestic chapel, was full of priests' hiding-places."

Regarding the history within the actual boundaries of old Liverpool, we are fortunate in having a most interesting account from the pen of Rev. T. E. Gibson, published in the *Liverpool Catholic Almanac* for 1887 and 1888.*

Father Gibson devotes some pages to the history of St. Nicholas' Church at the landing stage, and gives the original charters of the Catholic Bishops in 1361 and 1459, showing how by this latter, those who made offerings to the chapel of St. Mary of the Key (Quay) were granted an indulgence of forty days. "This shows," he says, "how ancient in our own city was the custom of decorating the image of our Blessed Lady with flowers and lights, and silently appeals to us to emulate the piety of our forefathers." Indeed, I would like to quote more, but feel myself bound to adhere to the rule not to treat of pre-Reformation matters in these volumes, for fear of running to too great length. It should be noted, however, that the old church is marked on all the plans of the city up to 1821 as "*Our Lady* and St. Nicholas," whilst the notice-board outside the church still proclaims it as "The Parish Church of Our Lady and St. Nicholas."

Of the Catholics within the city during the years 1600-1700 we obtain only occasional glimpses, for no priest was stationed in the town. In the catalogue of

* The present writer feels an apology is due for some of the more personal statements; he is, however, only quoting the *Catholic Almanac*, which contains many statements still more laudatory.

burials at Harkirke are the following: "31 Aug. 1613, John Synett, an Irishman, borne in Wexforde, master of a barke, was excommunicated by the B(ishop) of Chester for being a Catholicke recusant, and so dying at his house in Liverpoole was denyed to bee buried at Liverpoole Churche or Chappell and therefore was brought and buried in this sayd buriall place of ye Harkirke in ye afternoone of the last day of August 1613." And again: "20 May 1615, Anne ye wyffe of George Webster of Liverpoole (tenant to Mr. Crosse) dyed a Catholicke, and being denyed buriall at ye Chappell of Liverpoole by ye Curate there, by ye Maior, and by Mr. More, was buried in ye Harkirke." The Crosse family did not change their religious profession at once, for in 1628 John Crosse of Liverpool, as a convicted recusant, paid double to the subsidy (*Vict. Hist.*).

The recusant roll of 1641 contains only five names, four being those of women. In 1669 four papist recusants were presented at the Bishop of Chester's visitation, namely: Breres, gent., Mary, wife of George Brettargh, William Fazakerley and his wife; but in 1683 there were thirty-five persons, including Richard Lathom, presented for being absent from church, and in the following year there were thirty-nine. The revival of presentations was no doubt due to the Protestant and Whig agitation of the time. James II endeavoured to mitigate the effects of it: in 1686, being "informed that Richard Lathom, of Liverpool, chirurgeon, and Judith his wife, who keep also a boarding school for the education of youth at Liverpool, had been presented for their exercising the said

several vocations without license, by reason of their religion (being Roman Catholics) and being assured of their loyalty, he authorised them to continue, remitted penalties incurred, and forbade further interference" (*Vict. Hist.*, p. 50).

Some of these lists are here inserted, containing names still prominent amongst the Catholics of Liverpool.

## CONVICTED RECUSANTS AND NON-COMMUNICANTS, 1641.

### Walton Parish.

| | | | | |
|---|---|---|---|---|
| Roberte | ffazakerley | gent. et ux. | IIs | VIII d. |
| Ellen | ffazakerley | sp(inste)r | | XVI d. |
| Margaret | ,, | sp(inste)r | | XVI d. |
| Lawrence | Bryers | et ux | IIs | VIII d. |
| Will | Chorley | gent et ux | II | VIII d. |
| Eme | Chorley | sp(inste)r | | XVI |
| Nicholas | ffazakerley | gent et ux | II | VIII d. |
| Henry | Stananoght | et ux | II | VIII d. |
| Will | Topping | et ux | II | VIII d. |
| Joane | Tyror | vid(ua) | | XVI d. |
| Thos. | Longhorne | et ux. | II | VIII d. |
| Dorothy | Barker | sp(inste)r | | XVI d. |
| Ann | Briage | vid(ua) | | XVI d. |
| John | ffisher | et ux | II | VIII d. |

### West Derbie.

| | | | | |
|---|---|---|---|---|
| Elizabeth | Mollinex | vid | | XVI d. |
| Katherin | Mollinex | | | XVI d. |
| Thomas | Welsh & ffrancis | ux. ejus | II | VIII d. |

| | | | | |
|---|---|---|---|---|
| Margeria | ux Hugh Barner | | | XVI d. |
| Arthur | Tyrer et Margret | ux. ejus | II | VIII d. |
| Thomas | fflecher | | | XVI d. |
| Ann | ux. Robt. Dorwin | | | XVI d. |
| Thomas | Mollinex | | | XVI d. |
| George Woods | et Susan | ux ejus | II | VIII d. |
| Robt. | Mercer & Ellin | ux ejus. | II | VIII d. |
| John | Sergent | et ux. | II | VIII d. |
| John | Stockley et Marie | ux ejus | II | VIII |
| Andrew | Mercer | | | XVI |
| Alice | Rigbie | | | XVI |
| Will | Moore et Margery | ux ejus | II | VIII |
| John | Edgerton et Ellinor | ux ejus | II | VIII |
| John | Lathom Lathom | (sic) et ux | II | VIII |
| Ellin | Standish | vid | | XVI d. |
| George | Standish | et ux | II | VIII d. |
| James | Pemberton | | | XVI |
| Valentine | Richardson | et ux | II | VIII d. |
| Thomas | Bolton | | | XVI |
| Margret | ux. Edw. Henshaw | | | XVI d. |
| Ellin | ux. John Miller | | | XVI |
| Mary | Leyland | | | XVI d. |

LIVERPOOLE.

| | | |
|---|---|---|
| Ursula | ux. John Banckes | XVI |
| Jane | ux. Henry Haskeene | XVI |

| | | | |
|---|---|---|---|
| Alice | Harison | sp(inste)r | XVI |
| Elizabeth | Parkinson | | XVI |
| Arthur | Muckowen | | XVI |

These were lesser gentry, the landowners coming under another rate.

1684. Extract from proceedings of the Portmoote or Court of Quarter Sessions of the Peace holden for the Towne of Leverpoole, 12th Janr., 1684.

Wee present the persons next undernamed for absenting themselves from divine Service.

Mr. William ffazakerley & his wife
Humphrey Harrison
John Hoole
James Mercer & his wife
John Tildesley
Edward Arthur & his wife
William Rydinge
William Segar
Mary Cowley
Margaret Bluckington
Alice, wife of Mathew Walker
Marie wife of George Braithwaite
Richard Lathom & his wife
Elizabeth Weaver
Mr. Richard Cleaveland
Mr. Daniel Danser
Mr. Francis Tempest
William Gandy & his wife
Lawrence Myers
Ellen Bickesteth
Daniel Dwerrihouse
Henrie Thorpe & his wife
Trustram Jackson & his wife
Jane Canby widdow
William Burke & his wife
Ann fformby widdow
Peter Summers
Thomas Tyrer, smith & his wife
Thomas Lyon, smith
Henrie Knowles, baker & his wife
Richard Mercer, Tanner & his wife

And the names occur year after year.

This brings our story to the commencement of the new century, when Rev. W. Gillibrand, chaplain to Mr. Nicholas Blundell of Crosby Hall, began to give service regularly in Liverpool. The diary* of the latter records under date December 2, 1707: "Pater Gillibrand went hence: I could not prevale with him to hear ye discourse about Leige." A month later there is the following entry: "My wife went to prayers (Mass) to Liverpool, to Pat(er) Gelibrand at Mr. Lancasters." From this and other entries, says Father Gibson, we learn that Father Gillibrand lodged with Mr. Lancaster, who followed the business of a grocer. The Lancasters were a respectable Catholic family of the middle class; another brother was a doctor in good practice at Ormskirk, who is frequently mentioned in the diary; and a third was captain of a trading vessel.

Some other extracts from the diary may be of interest:

"15th Aug. 1702. I went to Leverp(ool) with Coz(en) Edmund Butler. We halled ye Mary with a Handkerchaf but she answered not: he went on Bord ye Harington for Dublin." It is a long cry to the time when the Dublin Mail Packet could be hailed by passengers, but as the first dock—formed by deepening the old Pool, the site of the present Custom House—was not opened till 1700, the means of embarking for Ireland at that date must have been very primitive.

A similar entry is under date 2 May 1708: "Mr. Waring told us his Son was in danger to lose his Passage for Ireland, ye Ship being gone and he was

* The whole diary makes quite interesting reading. Copies are still on sale at the Philomena Co., Bold Street, Liverpool.

forced to ride after her on Shore and so get on Borde if he could."

The next entry is interesting as showing the number of priests in this neighbourhood at the time: "18 Aug. 1702. Mr. Mullins came in ye morning to pray and stayed till next day: Mr. Tasburgh and Little Man came hither in ye Afternoone." Mr. Mullins was priest at Mossuck Hall, in Bickerstaffe, a secluded spot a few hundred yards behind St Mary's Chapel, Aughton. Rev. Henry Tasburgh, S.J., lived at the New House, at Ince Blundell, built shortly before with the view of its being used as a school. It never was so used, but became the home of aged and infirm priests of the Society. By "Little Man" is meant his cousin and chaplain, Rev. W. Gillibrand, who throughout his life was a confidential friend and adviser. The following reads strangely to-day: "5 March 1705. I saw 3 Beggars whiped out of Leverpool," and next day: "My wife rid behind me to Leverpool: she saw ye Elephant."

Father Gillibrand did not remain long in Liverpool. He was gone before 1710, probably to his friends at Chorley. Rev. Francis Mannock, S.J., succeeded him. He lodged with a Mrs. Brownbill, as we learn from the following entry: "1712, January 27. My wife and I went to Liverpoole and heard Mr. Mannock preach. Mr. Tute (Tuite) and Mr. Morphew etc. were there. We dined at Mrs. Brownbills with her and Mr. Mannock." Father Mannock left Liverpool in 1715, and was serving the Yorkshire district in 1741; he died at York in 1748.

Rev. John Hardesty, S.J., whose real name was Tempest, was living in Liverpool in 1715, when a visit

is thus recorded: "1715, Sept. 11. My wife and I heard Mr. Hardesty preach. We dined at Mr. Lancaster's: I drank at the Woolpack with Mr. Lancaster and his brother, the doctor." The Woolpack was an inn in Dale Street to which Squire Blundell, when in Liverpool, usually resorted. It seems probable that Father Hardesty rented a house of his own, as his address was: "Mr. John Hardesty, at his house in Liverpool," and he had another priest living with him later on. The diarist says: "1718, June 22. My wife and I went Liverpoole to hear Pat(er) Doodell hold forth at Mr. Hardesty's. We dined there with Mr. Tute and his nephew, Mr. Nugent."

After the death of Rev. John Mostyn, S.J., at Lydiate Hall in 1721, Father Hardesty was instructed to give the congregation there a monthly Mass. The diarist and his wife occasionally go over on a Sunday to hear Father Hardesty "hold forth," and the latter employed him as her confessor. Brother Foley tells us that he built the first chapel in Liverpool in 1736. Some idea of the privations he endured in the prosecution of this work may be gathered from the following letter, written in reply to some cavils on the subject:

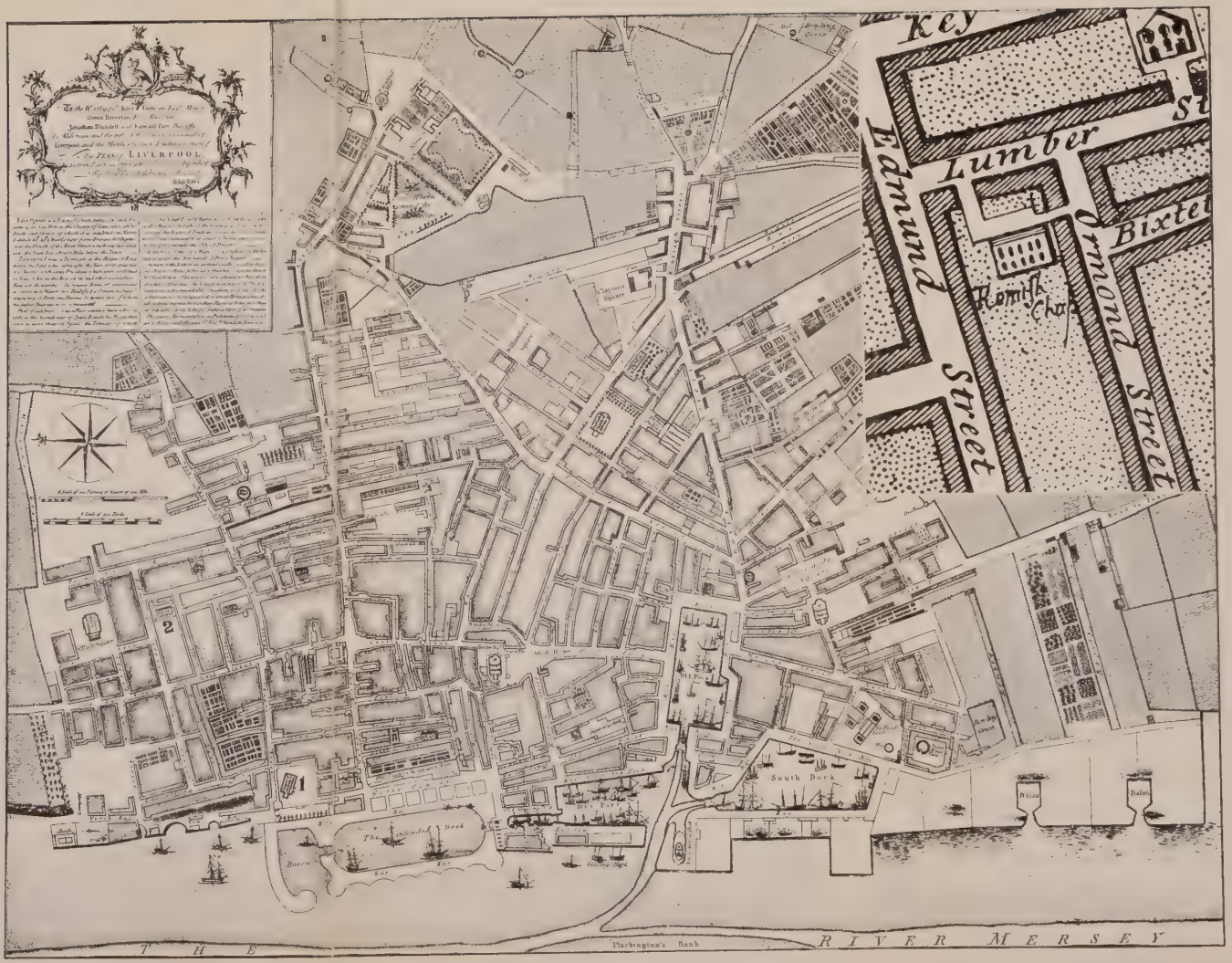
"I wonder how it should come into anyone's head that what I built at Liverpool was by subscription, and that it is required that an account be given of the money laid out on it, I know therefore, and you may show this declaration to whom you please, that while I lived in the aforesaid town, I received one year with another from the people, about one or two and twenty pounds a year by way of contribution to my maintenance, and that no other subscription was ever made

for me, or for the buildings. From friends in other places I had part of the money, but much the greater part was what I spared, living frugally, and as not many would have been content to live. What disaffected people may say and give out I do not matter (*sic*). I count it great gain to do good and receive evil, nor do I regret my having spent the best years of my life in serving the poor Catholics of Liverpool."

This letter was written in 1750 from Tixall, Staffordshire, where he had gone to be chaplain to Lord Aston. Father Hardesty had an old Jesuit father living with him for several years—Rev. Will. Pennington, whom Mr. Blundell saw distribute, on Palm Sunday, 1727, 256 palms to the congregation. From this we may form some idea of the number of Catholics at that period. Father Pennington was buried next to Mr. Aldred, S.J., in the Harkirke. "After a long illness, being a sort of co-adjutor to Mr. Carpenter of Liverpool, he dyed there 8th June 1736."

Father Gibson continues: "As Mr. Blundell makes no mention of Mr. Hardesty in this entry, it is not improbable that he built his chapel some time previous to 1736, when it appears that Mr. Carpenter occupied his place. The last entry in the diary that relates to Mr. Hardesty was made on the occasion of the death of his chaplain, Rev. R. Aldred, S.J.: "1728, Feb. 24. Pat. Hardesty prayed for Mr. Aldred in his chapel: there was a pretty large congregation."

The next source of information is Mr. Thomas Green, whose mother was Elizabeth Clifton of the Lytham family. His father, Francis Green, had provided a refuge at his house in Dale Street for the poor perse-




PLAN OF LIVERPOOL, 1765

Showing (1) Parish Church of Our Lad d St. Nicholas ; (2 and inset) The Romish Chapel

cuted Catholics of Liverpool after the destruction of their chapel in 1746. He also gives an account of its demolition, which is in substance as follows: "When the Scots had retreated from Derby in 1746 so far to the north as to relieve the people of Liverpool from any danger of a visit from them, the mob assembled to pull down the small Catholic chapel at the S.W. corner of Edmund st. The priests, Fathers Hermenigild Carpenter and Thos. Stanley, met the mob, which behaved with the greatest respect to the priests and without noise or violence opened a passage for Father Carpenter to go up to the altar and take the ciborium out of the Tabernacle and carry it by the same passage out of the chapel. After this the mob tore up the benches and made a bonfire of every thing combustible in the chapel and priests' house, and pulled the whole of both down. Such was the end of the first Catholic Chapel in Liverpool.

"Soon after the Battle of Culloden, in 1746, Henry Pippard, Esq., a principal merchant, then married to Miss Blundell, of Crosby (whose name he took on succeeding to the property), treated with the Mayor and Corporation to allow the Catholics to rebuild their chapel. This they peremptorily refused. Mr. Pippard observed that no law could prevent him from building a warehouse, and making what use he pleased of it. It was acknowledged that he might do this, but at his own risk. He then collected subscriptions, and built a warehouse of two stories upon vacant ground purchased from a Catholic family, lying on the south side of the same Edmund Street, the front of which street was covered by buildings and 'six-yard' houses, with

small back yards opening into the intended chapel-yard. On the east side of this warehouse there were two large folding doors, one above the other, surmounted by a teagle rope, block and hook, capped against the rain as was then usual in Liverpool. The upper storey was to act as the chapel, its upper folding doors being bricked up within and the walls stuccoed: large leaded windows on the east, south and west, admitted light, and these were protected by strong outside shutters to be closed when there was no service. The ascent to the chapel was by a broad staircase on each side within the lower warehouse room, the centre of which was used for lumber, the entrance to the room being secured by strong folding doors." The plan of 1765 shows this "Romish chapel," and from the enlargement this description can be seen to be perfectly accurate. Mr. Blundell's chapel was actually in use from 1746 till 1845, exactly one hundred years. After September 24, 1746, Mr. and Mrs. Green went to their house in Dale Street; "while the new chapel was being built, Mass was said on Sundays and holidays in their garrets, the whole of which, with the tea and lodging-rooms of the two stories underneath, were filled by their acquaintances of different ranks, and admitted singly and cautiously through different entrances from the two houses immediately adjoining on each side, which belonged to two very respectable and kind neighbours who were Presbyterians. Everything was done in silence, by candlelight, without any ringing of the bell at the Elevation," etc. With reference to the foregoing, Mr. Burke (*Cat. Hist. of Liv.*) justly remarks: "From

ST. MARY'S, LIVERPOOL, 1845

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this simple but graphic story we may infer that the anti-Catholic spirit ran high at this period, while 'the different ranks' tells us plainly that the Faith was still preserved among the better off as well as the poorer classes."

The priests who successively served the "new chapel" were Rev. Hermenegild Carpenter and Rev. Thomas Stanley, Rev. Michael Tichbourne, Rev. John Rigby, 1749-1758, Rev. William Wappeler, Rev. Anthony Carroll. In this year the chapel was again attacked by an infuriated mob, but was reopened in the following year. This chapel was enlarged in 1797 and continued to be used until St. Mary's, from the design of A. W. Pugin, was built on the same site and consecrated in 1845. In consequence of the enlargement of Exchange Station it was taken down, but rebuilt stone by stone in Highfield Street, being reconsecrated July 7, 1885.

In 1773 Father John Price, S.J., appears to have opened an additional chapel in his house in Chorley Street, and in 1788 he erected a new building at the cost of £550 in Sir Thomas Building, off Dale Street. This chapel he served till his death in 1813, when it was transferred to St. Nicholas, Copperas Hill. Father Price's chapel later served many purposes till it was pulled down in 1898, when the School Board erected their new offices on the site. It is now the Education Offices of the Liverpool Corporation. A sketch of this chapel is given in the *Liverpool Catholic Directory* for 1888.

St. Mary's, which for nearly a hundred years had been under the Fathers of the Society of Jesus, was in

1783 transferred to the Benedictines, with whom it has since remained. A list of the priests who have since served it will be found in *Cat. Rec. Soc.*, vol. ix, where the very interesting registers are printed in full.

In 1788 Father MacDonald, then Rector of St. Mary's, opened a new mission at the south end of the town as it then was: it was dedicated to St Peter, but probably, to avoid confusion with the neighbouring Protestant church of the same dedication, has generally been known as "Seel Street Chapel." It was enlarged in 1843, when the then priests' house was added to the church, providing the sanctuary and the sacristy with the tribune above. But this enlargement did little to change the character of the building, which is still in that venerable style of early days which gives to St Peter's, Seel Street, its chief charm. One hundred years ago, the site of St Peter's, now pressed by closely clustered dwellings, factories and warehouses, had a rural environment. The choice of the spot on which to build the new church incurred for the zealous monk the mild displeasure of his Superiors, who suggested that it was too far out of town. Still, St Peter's *was* built, and there it remains to-day. For many years it was the centre of the rank and fashion of Catholic Liverpool, and also of a very large congregation. In 1832 the baptisms numbered 446, representing a population of over 11,000: but as neighbouring churches have been built these numbers have decreased considerably.

St Nicholas' pro-Cathedral was opened in 1815 by Bishop Smith, Father Thomas Penswick, the first

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Rector, preaching the inaugural sermon. The opening day was remarkable from the fact that for the first time in the history of Liverpool the Mayor of the city attended the High Mass. The Town Council likewise had earned the gratitude of the Catholic population by presenting the site, as they had also done in the case of St Peter's, Seel Street. St Anthony's, opened originally in 1807, was transferred to its present site in 1833. The earlier chapel—long known as the French chapel—was built by a Protestant gentleman to show his sympathy with the French nobility expelled from their native country during the French Revolution, and its first resident priest was Father Jean Baptiste Antoine Gerardot, Canon of the Metropolitan Church of Rheims. St Patrick's, Park Place, was opened in 1827 amongst scenes of splendour and solemnity never before witnessed by Liverpool Catholics; whilst at the laying of the foundation-stone, the Irish Societies, numbering 15,000, were followed by the children and then the Connaught Rangers, whose exploits under Wellington in the Peninsular War were still remembered. This regiment was at the time stationed in Liverpool, and their presence in the procession evoked the wildest enthusiasm amongst their fellow-countrymen, and aroused the sympathies of the liberal-minded non-Catholic population, ever ready to acknowledge the generous part which Ireland's sons have played in the defence of the empire, whether in the wars of 1800-1815, or in the Great War of 1914-1918.

Of other churches with an established claim to antiquity, St Joseph's, Grosvenor Street, was opened

in 1846, a new building being completed in 1878; St Alban's, Great Howard Street, in 1848; St Augustine's, 1849; St Anne's, Edge Hill, 1843, was greatly improved by the addition of transepts, chancel, and side altars in 1888; St Austin's, Grassendale, 1837; St Vincent de Paul, started in 1843, present church built in 1857; Holy Cross, begun in 1848, present church, 1860; St Francis Xavier, 1848. St Oswald's, of which the foundation-stone was laid in 1839, was opened in 1842. It was built from designs by Mr. Augustus Pugin, "and to his exalted genius we are indebted for the beautiful church with its graceful spire, which has become the landmark of the locality." So says the *Liv. Cat. Directory*—and indeed most truly. From this date onward new churches were being opened with great rapidity, until there are now (1923) forty-two Catholic churches within the city boundary, and twenty more within ten miles of the centre of the city: a record which the present writer, in his fondness for Liverpool, thinks it will be difficult to equal in any other district in England.

# GILLMOSS

Rev. Thomas Taylor, for many years priest at Gillmoss, contributed to the *Catholic Annual Directory* for 1913 a most interesting account of this Mission. Previously to that Dom Gilbert Dolan had published in the *Transactions of the Historical Society of Lancashire and Cheshire* a fairly detailed list of the priests who had served this Mission. From these two sources the following is compiled.

Two miles beyond the village of West Derby, and skirting Croxteth Park, the ancestral home of the Molyneux family, lies the hamlet of Gillmoss, where the Lamp of the Faith was kept burning throughout the times of persecution by the lords of Molyneux, who remained staunch adherents of the Old Faith till their unfortunate son forsook it in 1769, just when happier days were dawning. In Lord Burghley's map of Lancashire, dated 1590, a cross is placed against the name of Sir Richard Molyneux, of Croxteth Hall, as being one of the popish recusants, against whom the penal laws were to be rigorously enforced. In the "Vewe of ye State of ye Countie" it is said that "he maketh shew of good conformitie, but many of his company ar in evell note." He temporised outwardly and practised his religion in secret. His children were brought up Catholics, and all his

descendants remained so till the premature death of the father of the ninth Viscount Molyneux. Throughout the days of persecution Mass was regularly said in the private chapels of Croxteth and Sefton. Among the noble confessors for the Faith in times of persecution there were several Molyneuxs: Caryll, Viscount Molyneux (Baronet of Sefton and third Viscount Molyneux of Maryborough in Ireland); John Molyneux, of the Wood, Melling, who died in Salford Gaol in 1581 for harbouring six Catholic priests (one of whom was the famous Cardinal Allen); Anthony Molyneux, Esq., who was banished the kingdom for his Faith, and who died in 1586 in St Dominica; and also Father Thomas Molyneux, S.J., who was tried at Newcastle Assizes for being a priest and a Jesuit. He was poisoned in Morpeth Prison on January 12, 1681, aged forty-three. As there were many witnesses of this murder, the prison authorities gave it out that this holy priest had committed suicide, and they cast his body on a dung-heap for the fanatical mob to cast all kinds of filth on it. When the body was exhumed ten years later, it was found perfectly incorrupt, and as white and flexible as that of a living person. In 1746, when the Lord of the Manor was a Jesuit priest—the Rev. William, seventh Viscount Molyneux — there were seven members of this family in the Society of Jesus. For more than two centuries, in defiance of the savage penal laws then in force, a chaplain was maintained at Croxteth Hall to minister to the Catholics in the neighbourhood, and the ancient Mission, now known as Gillmoss, had its origin in this chaplaincy. In

*Photo by H. Mather, Liverpool*

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THE OLD CHAPEL AND PRESBYTERY, CHILMOSS

1768 Charles William, ninth Viscount Molyneux (who was created first Earl of Sefton in 1772 in reward for his desertion of the Catholic Faith), caused a presbytery to be built up to the end of a farmhouse at Gillmoss, near Croxteth Hall, and converted the attics in this farmhouse into a chapel, to be used by the residents in place of the chapel at the Hall. Regarding the unfortunate lapse of the head of this once great Catholic family a recent writer has with much fairness said: "Hon. Charles William became ninth Viscount Molyneux on the death of his uncle, Rev. Viscount Molyneux, S.J., in 1769. He was at this time only eleven years of age. It has frequently been asserted that he 'embraced' Protestantism, and he has been stigmatised as an 'apostate'; but as his father had left him under the guardianship of the Protestant Duke of Beaufort and others, without any stipulation as to religion, it is highly improbable that he had any opportunities of being brought up a Roman Catholic. At the age of twenty he publicly read 'a renunciation of the Errors of the Church of Rome' before the curate and clerk of St Martin's-in-the-Fields, London, on 5th March, 1769. This curious document is now in the muniment room at Croxteth." The truth is that the responsibility in this matter rests with the Government of the time, which seized every opportunity of placing Catholic minors under Protestant guardians, thus ensuring the Protestant education of the heirs to great estates. The Penal Laws being then in force, the relatives had no redress. This same device was practised in the case of the young Bradshaigh, of Haigh Hall, and many other leading English

families, and also in the still more remarkable case of the young Duke of Gordon in Scotland in 1728, whose father, the second Duke, died from the effects of a hurried journey from the Highlands to London to defend the little Catholic chapel of St Ninian in the Enzie from desecration.

The chaplains at Croxteth Hall were the following: From 1600 to 1634 the names of the chaplains are not yet known; in all probability the Rev. John Birtwistle, who came from Valladolid in 1600, served here till his death, when he was buried at Harkirk, February 26, 1620; the Rev. Thomas Fazakerley, *alias* Ashton, came from Rome in 1636, and died here March 22, 1664, and was buried at Harkirk; the Rev. John Birtwistle died here January 26, 1680, and was buried at Harkirk; Rev. Thomas Martin, a native of Ireland, died here, and was buried at Harkirk, June 11, 1691; Father Albert Babthorpe, S.J., was here in 1701-1704, but was probably tutor to the family, for the chaplaincy was served by the secular clergy; Richard Hitchmough, *alias* Barker, the notorious apostate, informer, and pursuivant, states that he was chaplain here in 1709. He had become an apostate in 1714, and was rewarded for his treachery with the vicarage of Whenby in Yorkshire. In 1717 Hitchmough informed the Commissioners for Forfeited Estates that "at Croxteth in the hundred of Derby, in the County of Lancaster, the seat of the Rt. Hon. William, Viscount Molyneux, were one large silver chalice double gilt within with gold; one large paten of pure gold; two silver crucibles alias cruets, for wine and water; one silver

plate upon which the said crucibles did stand; six tall silver candlesticks; and a large silver crucifix, the whole solid silver, and which the Lady Molyneux, the first wife to his present Lordship, told this deponent cost his Lordship £400 in London. All the above plate this deponent says he saw often in the year 1709, at which time he officiated there as chaplain to his Lordship." Certainly, the family at that time had the true Catholic spirit, when they so handsomely provided for the celebration of holy Mass; but this generosity was almost universal in the old Catholic homes of Lancashire and of England generally.

But to continue the list of chaplains: Father Thomas Worthington, O.P., was here from 1713 to 1717, when the fourth Viscount died. Father Worthington's register is now at Middleton in Yorkshire. Between the years 1713 and 1717 four marriages are recorded, the second on the list being that of William, Viscount Molyneux, to Mary Skelton, but as Lord Molyneux died in the following year, this marriage apparently has never been given in the Peerage. It is witnessed by —— Skelton, Robert Molyneux, James Leyburn, and Father Worthington. The rest of the book contains thirty-one baptisms under the heading, "List of those baptised by Father Thomas Worthington, Miss. Apost. 1713 to 1717," and most of these are stated to have taken place "in capella de Croxteth." A little further on occurs the entry: "1727, 11 Aug. I received of Sister Veronica a crown for Bro. Ivor A ducate on account of M. Skeldon. . . . Two little rings and a silver Seal for Neece Ursula from Sister and Aunt; she being dead I left 'em for

nephew Tom with Mrs. Molyneux of Mosborow." (Copy of register at Somerset House, kindly supplied by R. J. Broadbent, Esq.)

Rev. Richard Jameson, who was serving the Mission of Bardsea, a hunting seat of Lord Molyneux, till the troubles of 1715, when he fled to Ashton, probably succeeded Father Worthington. Father Richard Billinge, S.J., was here on March 5, 1720; Father John Cuerdon, of the Discalced Carmelites, served here from Sefton from September, 1726. In 1728 Bishop Williams confirmed 207 persons here. Rev. Robert Kendal came to Croxteth in or about 1733, and died there April 19, 1746, aged forty-five, and was buried at Sefton as "Priest from Crocksteth."

Caryll, the sixth Viscount, having died a few months before Father Kendal, was succeeded by Father William Molyneux, S.J., who transferred the chaplaincy to his own order. Father Charles Dormer, S.J., sixth Lord Dormer, was appointed in 1747, but removed to Foole Hall, Cheshire, in September, 1750; Father John Bodenham came in 1750, and died here that same year. Father Sebastian Redford was appointed in November, 1750, and stayed till 1756. The chaplaincy at the Hall was then transferred to the Benedictines, who had long served that at Sefton Hall.

From 1756 to 1768 Dom Bernard Bennet Bolas, O.S.B., served as chaplain. In 1768 the Croxteth Hall chaplaincy ceased through the approaching marriage and change of religion of Charles William, ninth Viscount Molyneux, who married Isabella

Stanhope, daughter of the Earl of Harrington, and who provided a new chapel in the attics of a farm-house at Gillmoss and a presbytery for Father Bolas in place of the chapel at Croxteth Hall, as already narrated.

Father Bolas, O.S.B., had charge of the "old chapel" from 1768 till his death in 1773. This chapel may be seen by visitors at any time, and will be found in the same condition as in Father Bolas's days. In the illustration the centre building contains the chapel, which ran from end to end of the attic. On visiting it one is surprised to find how roomy it is. A very similar position is seen at Hornby, where the large attic above the priests' house was evidently intended for a chapel. One must of course bear in mind that the first Catholic Relief Act had not yet been passed: hence it was illegal to build a Catholic chapel, and the best that could be done was to use the space under the roof. A visit to these attic chapels is very instructive and serves to impress on the mind the difficulties of our Catholic fore-fathers. Oftentimes distinguished visitors attended this hallowed sanctuary, as is shown by the following record on the back of one of the baptismal registers at Gillmoss in the handwriting of Rev. Joseph Emmott, S.J., who was then the priest there: "During the month of September, 1812, Mons. le Comte d'Artois, with his attendants, the Baron de Rolles and the Duc de Berri, paid his customary annual visit to Croxteth Hall, and, as usual, came regularly to prayers at Gillmoss. His seat in the chapel, known by the name of 'the King of France's seat,' is the one nearest to the Gospel side of the

Altar." The Comte d'Artois became Charles X, King of France, in 1824, his elder brother, the Comte de Provence, ascending the French throne in 1814 as Louis XVIII. Both were brothers of the ill-fated Louis XVI, who was guillotined during the Revolution. The Duc de Berri, son of the Comte d'Artois, and father of the Comte de Chambord (the last of the elder branch of the Bourbons), was assassinated by Louvel in 1820.

The priests who ministered for fifty-six years in the old chapel (1768-1824) were: Father Bolas, O.S.B. (1768-1773); Father Joseph Emmott, S.J., who states in one of the registers that he came to Gillmoss on April 10, 1773, and who died there in 1816, aged eighty-two. During his time Bishop Walton confirmed in the "old chapel" 200 persons (June, 1774). In 1783 the congregation was reckoned to number 200. In October, 1784, Bishop Mathew Gibson confirmed 62 persons, the communicants being returned at 175.

The Jesuit Fathers attended the Mission till the year 1887, when it was transferred to the secular clergy, and Rev. John Kelly took charge. He was succeeded in 1891 by Rev. Thomas Taylor, to whom we are indebted for much of the above account. Rev. Wilfred Carr came to Gillmoss in 1913 and remained till 1921. Of the Jesuit Fathers, the two who resided longest at Gillmoss were Father Joseph Cope and Father Edward Morrison. The former built the present church of St Swithin a few yards distant from the "old chapel," and added the presbytery in 1826. His epitaph may be read on the right of the

*Photo by H. Mather, Liverpool*

ST. SWITHIN'S CHURCH AND PRESBYTERY, GILLMOSS

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church-door entrance as follows: "Sacred to the memory of the Rev. Joseph Cope, S.J., who for the glory of God and the benefit of the neighbouring Catholics, by great personal exertions, mainly contributed to the erection of this chapel. Loved in life, he died lamented on 20th Dec., 1834, in the forty-fifth year of his age." Other Jesuits buried here are Fathers West, Morron, Hilton, Brindle, Noble, Etheridge, etc., whilst of the laity the names occur of many good old Catholic families, it being a favourite burial-place for the Catholic gentry. And, as it were, to link up Gillmoss with the Molyneux family, the Molyneux arms (azure, a cross moline, or) were fixed in stone on the outside wall over the entrance door of the present church of St Swithin, when it was opened in 1824, whilst in the cemetery lie buried Captain Hon. Roger Molyneux, and his only son, Roger Anthony, aged ten-and-a-half, who was buried at St Swithin's in 1902, whilst all around lie the remains of old-time worthies, with names redolent of the Lancashire soil.

There are some large and valuable oil-paintings hanging on the walls of the present church—The Last Supper, The Crucifixion, The Dead Christ, Mater Dolorosa, etc.—which pictures probably came from Croxteth Hall after Lord Molyneux had forsaken the religion of his forefathers in 1769. In the sacristy is the "Molyneux Ciborium," on the rim of which are scratched the following words: "The gift of ye Hon. Mary Molyneux to Croxteth, 1738. Pray for her." Also two altar stones of penal times of rough slate and stone, on which holy Mass had often been said.

# WOOLTON

The Catholics of Woolton owe the preservation of the Faith in great measure to the family of Norris, of Speke Hall, two miles distant from Woolton. For several generations the Norris family played a prominent part in the life of Catholic Lancashire; one of the most interesting proofs of this is a document, preserved in the Public Record Office, endorsed "A Note of Papists and Priests assembled at St Winefrid's Well on St Winefrid's Day, 1629," of which a portion is printed in Vol. III. *Mis. Cat. Rec. Soc.* as follows: "The Lord Will. Howard (Belted Bill), the Lord Shrewsburie, Sir Tho. Gerard, Sir Will. Norris, Sir Cuthbert Clifton, Mr. Preston of ye Manner (Furness), Mr. Anderton of Clayton, Mr. Anderton of Foarste, Mr. Gerard of Ince, Mr. Bradshaw of Haigh Hall, Mr. Harrington of Huyton Hey, Mr. Blundell of Crosbie, Mr. Scarisbrick of Scarisbrick, Sir John Talbot of Bashall Hall, Mr. Latham of Mossborow and his five sons who are all priests; The Lady Falkland, and with her Mr. Everard, the priest; Mr. Price, Mr. Clayton, priest; Sir Thos. Gerrard hath two priests resident in his house, namely Pittinger (Dom Dunstan Pettinger, O.S.B.) and Umpton. At Sir William Norris's house, Speke Hall, two, namely Richardson (Robert) and Holland. At Sir Cuthbert

Clifton's two priests, Anderton and Smith; also Mr. Arrowsmith's clothes and the knife to cut him up are at Sir Cuthbert Clifton's house. Mr. Preston of the Manner hath two priests at his house—viz. John Mitchell and John Sefton. Mr. Mayfield, the priest (Will. Maxfield), is archdeacon under the Bishop of Chalcedon, of Speke near the seashore."

Speke Hall lies seven miles south of Liverpool on the banks of the Mersey. It was restored in the reign of Elizabeth, and is now probably the most perfect example of the ancient timbered house. It contained many hiding-places for the priests who resorted to it —one in particular was said to lead to a subterranean passage affording easy access to the shore. Father Gibson (*Lydiate and its Associations*) gives the following instance when this passage would probably be used: "1586, Richard Brittain, a priest receipted in the House of Will. Bennet, of Westby, about the beginning of June last, from whence young Mr. Norris, of Speke, conveyed the said Brittain to the Speke as the said Bennet hath reported. The said Brittain remayneth now at the house of Mr. Norrice, of the Speke, as appeareth by the deposition of John Osbaldston."

The young "Mr. Norrice" mentioned above became, on the death of his father, Sir William Norris of Speke. He adhered to the ancient Faith, and had a strange altercation in 1631 with Mr. More, complaining that this latter "had been too precise in examining the church-wardens touching his, Sir William, not coming to church and that it was ungentelmanly dealing." Unfortunately the "altercation" was not limited to

words, for Sir William Norris later "drew his sword and struck the Plaintiff therewith, he being then a Justice of the Peace," for which assault he was fined £1,000 and ordered to pay the plaintiff £50 damages.

Regarding this family, Mr. Gillow says: "Edward Norreys of Speke Hall, against whose name Lord Bourghley in his map (1590) has placed a +, was the son and heir of Sir William Norreys. This latter was in much trouble on account of his adherence to the ancient Faith in 1568. Edward Norreys, who built the greater portion of the Hall, was returned in 1590 as a suspected person—in religious matters—conforming in some degree, but of 'evil note'; his wife was a notorious recusant, and in 1598 he had to pay £15 to the Queen's service in Ireland. His children mostly adhered to the Catholic Faith, and at least one of his children suffered for it. Edward died in 1606. His son, Sir William Norreys, is described as 'not conformable to the laws ecclesiastical, now established,' and two years later he was a 'convicted recusant,' paying double taxes. He died in 1630."

Thomas Norris, son of Sir William, who compounded for his estate during the Civil Wars for £508, was probably the last Catholic owner of Speke. The property was sold in 1797 to Mr. Richard Watt, but in accordance with the will of the late Miss Watt, who died in 1921, Speke Hall will again return to the Norris family.

It was while Speke Hall was still in Catholic hands that Rev. John Almond died for the Catholic Faith. He was born about the year 1577 at Speke, so one account says, or on the borders of Allerton, as he

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himself states in his examination. He went to school at Much Woolton, and passed thence to the English College at Rheims and then to that at Rome. Little is known of his life on the Mission, but the following account of him is given in Challoner's *Memoirs of Missionary Priests:* "On Saturday, being 5th December, 1612, between 7 and 8 in the morning, came to suffer at Tyburn for the Catholic religion John Almond, a man of the age of 45, by his own relation; yet in his countenance more grave and staid, beginning to be besprinkled with hairs that were white—who having tarried beyond the seas about ten years to enable himself by his studies returned into his native country, where he exercised a holy life with all sincerity, and a singular good content to those that knew him, and worthily deserved both a good opinion of his learning and sanctity of life . . . full of courage and ready to suffer for Christ, that suffered for him."

Mr. Almond, Challoner says, was apprehended on March 22, 1612, and brought before Mr. John King, lately advanced to the bishopric of London. At his examination he showed wonderful courage and most extraordinary acuteness, as the following will show.

*Bishop.* What is your name?

*Almond.* My name is Francis.

*Bishop.* What else?

*Almond.* Lathome.

*Bishop.* Is not your name Molyneux?

*Almond.* No.

*Bishop.* I think I shall prove it to be so.

*Almond.* You will have more to do than ever you had to do in your life.

*Bishop.* What countryman are you?

*Almond.* A Lancashire man.

*Bishop.* In what place were you born?

*Almond.* About Allerton.

*Bishop.* About Allerton! Mark the equivocation. Then not in Allerton?

*Almond.* No equivocation. I was not born in Allerton, but in the edge or side of Allerton.

*Bishop.* You were born under a hedge then, were you?

*Almond.* Many a better man than I, or you either, has been born under a hedge.

*Bishop.* What! you cannot remember that you were born in a house?

*Almond.* Can you?

*Bishop.* My mother told me so.

*Almond.* Then you remember not that you were born in a house, but only that your mother told you so; so much I remember, too.

*Bishop.* Were you ever beyond the seas?

*Almond.* I have been in Ireland.

*Bishop.* How long since you came thence?

*Almond.* I remember not how long since, neither is it material.

*Bishop.* Here is plain speaking, is it not?

*Almond.* More plain than you would give, if you were examined yourself before some of ours in another place.

*Bishop.* I ask, are you a priest?

*Almond.* I am not Christ; and unless I were Christ in your own grounds, I cannot be a priest.

*Bishop.* Are you a priest, yes or no?

*Almond.* No man accuseth me.

*Bishop.* Then this is all the answer I shall have?

*Almond.* All I can give unless proof come in.

*Bishop.* Where have you lived, and in what have you spent your time?

*Almond.* Here is an orderly course of justice sure! What is it material where I have lived, or how I have spent my time, all the while I am accused of no evil?

He thus continued to parry the questions put to him through a long and tedious examination, after which he was committed to Newgate Prison, from whence after some months he was brought to trial, upon an indictment of high treason, for having taken orders beyond the sea by authority of the See of Rome, and for remaining in this country contrary to the laws. At his trial he showed the same vivacity of wit and resolution as he had done in his examination, but was brought in guilty by the jury, though he neither denied nor confessed his being a priest; and what proofs were brought of his being such do not appear. At his execution he prayed earnestly for the king and all the royal family, and that his posterity might inherit the crown of England for ever. He flung some three or four pounds in silver amongst the poor that crowded about the scaffold, saying: "I have not much to bestow or give, for the keeper of Newgate hath been somewhat hard unto me and others that way, whom God forgive, for I do. For, I having been prisoner there since March, we have been ill-treated continually, for we were all put down into the hole or dungeon, or place called Little Ease, whence was removed since we came thither two or

three cart-loads of filth or dirt; we were kept twenty-four hours without bread, meat or drink, loaded with irons, lodging on the damp ground, and so continued for ten days or thereabouts." He gave the executioner a piece of gold, and desired him to give him a sign when the cart was to be drawn away, that he might die with the name of Jesus in his mouth. He often repeated the words, "Into thy hands, O Lord, I commend my soul," and the sign being given, he cried, "Jesu, Jesu, Jesu," and then hanging for the space of three *Paters*, some of the bystanders pulling him by the legs to dispatch his life, he was cut down and quartered, his soul flying quickly to him who redeemed us all. So far the manuscript written by an eye-witness, says Bishop Challoner, who adds: "Mr. Almond suffered at Tyburn, December 5, 1612, in the forty-fifth year of his age, the eleventh of his Mission."

It was not long after the Norris family had ceased to be Catholics, that the Molyneux family came to assist the Catholics of Woolton. About the year 1700 Hon. Richard Molyneux purchased the Woolton Hall estate, comprising the Hall and about 400 acres of land. He was then, says Mr. C. R. Hand, contemplating marriage, and like other young men in similar circumstances he became anxious about the house, and like some young men he paid for the house out of the money which his wife brought him. Although Richard's father died in 1717, and he then succeeded to the title as Viscount Molyneux, he continued to live at the Hall until his death in 1738. Religious, political, and financial difficulties prevented him from

moving to Croxteth Park, the family seat. On May 8, 1728, he made an important agreement with his lawyer, Isaac Greene, who charged in his bill for attending his Lordship at Woolton, and thus the view that Lord Molyneux lived on at Woolton is confirmed. It has recently transpired that in consequence of fines for recusancy and other disabilities the family was at this period in such straits that Isaac Greene, shrewd lawyer as he undoubtedly was, proposed to take over all the Molyneux estates and allow his Lordship a small annual income. Fortunately the kind offer was not accepted!

During the Jacobite troubles of 1715, Lady Molyneux invited Dom Richard Holme, or Helme, of Goosnargh, to officiate at Woolton as the first priest. He had previously been chaplain to the Molyneux family at Sefton and Croxteth Halls, but he remained at Woolton until his death on December 18, 1717. Father Holme was succeeded by Dom Lawrence Kirby, who resided at Woolton till 1731, when he removed to Childwall, dying there on July 18, 1743. He was followed by Dom William Lawrence Chapney, who died at Woolton, April 21, 1732. Dom Placid Thomas Hutton was then appointed chaplain, officiating at the Hall until his death on May 17, 1755, and after him came Dom Edward Bernard Catterall.

Lady Molyneux continued to reside at Woolton Hall until her decease, and she was buried at Sefton, March 20, 1766. During the year before her death, in order to provide for the continuance of the Mission at Woolton, she gave twelve acres of land to the Order of St Benedict, and a chapel and presbytery, to which

the name of St Bennet's Priory was given, were erected, under the direction of Father Catterall, in Watergate Lane. On its completion Father Catterall took up his abode there permanently. This was probably occasioned by the proposed sale of the Hall to Nicholas Ashton. Father Catterall died at the Priory on September 9, 1781.

The noted Dom John Bede Brewer, D.D., was the next priest, coming from Bath, where his house and chapel had been burned down and demolished by the members of Lord George Gordon's "No Popery Association." Dr. Brewer was famous as an erudite and brilliant theologian, and became later President of the English Congregation of the Order of St Benedict. It was on his invitation that the "black nuns" of the Benedictine Order came to Woolton, where they opened a seminary for young ladies in 1795, and in 1808 they removed to Abbot's Salford, Stratford-on-Avon. They are now settled at Stanbrook Abbey, near Worcester.

Another account gives further details. On one occasion, when a party of Carmelite nuns had been beheaded, their clothes were taken to give to their English sisters in the prison. When the dresses of the murdered nuns were brought to them, the recipients received the gift on their knees, kissed them, and wet them with their tears. Thanks to the nuns being English, they did not suffer death, and when food became scarce they were liberated. They made their way across the Channel to Dover, thence to London. A Mr. Holt, a Lancashire Protestant minister, came across the distressed ladies at an inn, amid uncon-

genial surroundings, and he kindly undertook to find a better lodging for them. Dr. Brewer, of Woolton, hearing of them, invited the party to come to South-west Lancashire; so, in 1795, they travelled down from London in three parties by stage coach to Woolton. Here they found employment as teachers of the seminary in connection with the Benedictine Mission in that ancient village.

In 1818 Dr. Brewer left for Ampleforth College, but he returned to Woolton, where he died on April 18, 1822, and was buried at St Peter's, Seel Street, Liverpool. His office of President of the Benedictine Order occasioning frequent duties elsewhere, he was assisted by Dom James Maurus Chaplin, Dom Stephen Hodgson (died April 9, 1822), and Dom James Calderbank (died April 9, 1821).

Dr. Brewer was followed by Dom John Jerome Jenkins, who only remained here five years, being succeeded in 1824 by Dom Samuel Maurus Phillips. The latter was a man of great ability, "and drew large congregations"; in 1828 he enlarged the chapel, soon, however, to be in its turn too small for the Catholic worshippers of the district. Father Philips died in 1855, and was buried in the little cemetery. Among others buried there have been a number of Catholic Irish, who, in 1847 (the fever year), had fled there, seeking in vain to escape the pestilence, Mr. Lomas, of Allerton Hall, and Mr. H. Bullen. The latter in his day was a public man; his name appears frequently in the Road Surveyor's book, he having signed these records of the old township of Woolton. When the vault of the Bullen family, which is

now overgrown with ivy, was opened to receive the body of a child, a corpse was exposed, which was found to be petrified. It was taken to a pond, washed, and replaced in the grave. In the wall of the garden nearest to Woolton Hall are two pillars. These indicate the site of the gate through which Lady Molyneux, the original foundress of the Mission, came to the church. The path through the graveyard garden is decorated with patterns formed of stones, mostly small cobbles, of a Maltese Cross, a Heart, a Monstrance, and other religious emblems.

The Catholic population of Woolton becoming too great for the Priory chapel, it was deemed necessary to erect a larger place of worship, and the present church of St Mary was built by Dom R. P. Burchall, D.D., and opened on October 28, 1860. Dr. Burchall lived for some time at the Priory, and was the first to be buried in the grounds of the church, where his body now lies in the south-west corner. His funeral in March, 1885, was the occasion of a most imposing demonstration, as he was regarded by "Roman Catholics" as by actual right the lawful Abbot of Westminster.

In 1870 Father J. P. O'Brien built St Mary's presbytery and schools; Father J. P. Whittle, in 1878, enlarging the schools, and adding new vestries, confessionals, and a handsome cloister to the church.

The old chapel being no longer required, it was pulled down in 1872, and an addition made to the Priory on a portion of its site. There is thus nothing at all left of the former chapel. The year 1910 being the fiftieth anniversary of the building of St Mary's,

the Rector, Rev. Vincent Corney, considered it a suitable opportunity for a complete renovation of the church, which was carried out at a cost of £1,000. The effect of this work is most pleasing, and the church is now considered by all who visit it to be very beautiful.

It may further be mentioned in connection with the Priory and its chapel that the addition, on the left-hand side of the doorway, was mainly built of the materials of the old chapel, and erected on part of its site. The lawn immediately in front of that portion of the house is the old burial-ground. The gravestones were levelled, and are a few inches under the surface. The right-hand side of the house is the original presbytery. Local tradition asserts that a subterranean passage under the meadow once afforded communication between the Hall and the Priory chapel.

There is preserved in the presbytery a chalice of pewter. It measures $5\frac{3}{4}$ inches in height, is $3\frac{1}{8}$ inches across the foot, and 3 inches across the bowl. It has been in the possession of the priests at Woolton for many years, and was in all probability unearthed in the old Priory burial-ground. It is now so corroded as to give it the appearance of having been at one time embossed. Mr. Charles Hand, whose "Notes on Woolton" we have been following, seems to suggest that being of pewter it could not have been used in the Mass, but was merely a "coffin chalice," used at the interment of some priest. These pewter chalices are, however, so common in Lancashire, and so often occur in company with sets of vestments and other

things, undoubtedly forming part of the priest's baggage, that the prevalent opinion now is that in times of persecution the priests were so poor and danger of robbery so great, that chalices of pewter were in common use. When nicely polished, the pewter chalice could with difficulty be distinguished from that of silver.

In October, 1913, the old village cross of Catholic days was restored, the following account being contemporary. The cross now restored must have stood in the heart of the old village from the fourteenth century. The stump of the cross was removed for a time when the new Speke road was made, but was returned to its place in the year 1901 by the kindness of Colonel Reynolds, into whose garden it had been taken. It is now restored to something like its original form. The Woolton cross is Maltese in form, treated florally, and stands on a pedestal 6 feet high. On the north and south sides the Cross of the Knights Hospitallers is incised to record the association of that body with Woolton in the twelfth century, they having owned the greater portion of the land, and having a house of their Order there, the situation of which has never been ascertained. On the bronze band which serves to bind the new part with the old is this inscription:

Woolton Village Cross: Crux Potestas Dei (The Cross is the Power of God).

Colonel Reynolds, in a letter of apology for non-attendance at the opening, wrote that they had indeed come to better times in Woolton. He remembered his father begging to be allowed to be the custodian of

the cross years ago, when it was demolished to allow for the widening of the Speke road. He had respected those ancient monuments of religious feeling in days gone by. The chairman of the meeting, Mr. Arthur S. Mather, through whose generosity the restoration had been made, said that the last act of the Urban Council was to arrange to have the old village cross restored, so that when the district was handed over to Liverpool they might hand over the cross renovated and restored as a memento of the good old times.

An interesting link between Woolton and the Molyneux family is the silver chalice, now at St. Alexander's, Bootle. Dean Powell stated that in 1875 he bought this chalice from a dealer in old silver, who had thought of melting it down. It stands 7 inches high and weighs 13 ounces. On the underside of the foot is engraved in Roman capitals of the time: EX DONO D. C. MOLINEUX DNO RICHARDO HOLME ANGLO-BENED 1697. The giver of the chalice was Caryll, third Viscount Molyneux, who with his brother Richard raised two regiments for the King in the great Civil War, and was outlawed by Parliament. He died at Croxteth February 2, 1699. The recipient of the gift was Rev. Richard Holme, mentioned above as Chaplain to the Molyneux family at Sefton and Croxteth Halls, and latterly at Woolton.

Granting that Dean Powell is correct in his history of the Molyneux chalice, whence does the chalice now at Woolton come from? It is quite the equal of the Molyneux chalice, bears the hall mark H.L. and a lion passant, while on the foot is the lettering, "M.H., obiit Sepr. 2°, 1694." I had hoped to identify this

with one of the Molyneux, so that the lettering would read, "Molyneux gave this chalice to Holmes." On the other hand, Dom Gilbert Dolan, O.S.B., in his paper to this Society (*Hist. of Lancs. and Ches.*) states that in 1717 Richard Hitchmough, the noted informer, deposed before the Commissioners for Forfeited Estates that "at Mrs. Harrington's, at Aigburth, Co. Lancs., was one silver chalice and paten, which he had seen and used when officiating at the Altar there." But if M. H. refers to one of the Harringtons we have still to find out which Harrington died September 2, 1694; so far my enquiries have failed to do so.

With reference to the statement that the Molyneux family had been greatly impoverished by fines, other examples, selected out of thousands are here given. The Norris family had an estate in West Derby, now marked by Norris Green. William Norris, of West Derby, had two sons, Henry and John, both living in 1566. Andrew, grandson of Henry, as a convicted recusant paid double to the subsidy of 1628. His children petitioned for annuities from the estate, which had evidently been sequestered for papacy. It was found that the sons were recusants, and a third of their annuities was allowed; the daughters were also recusants; the estates of Henry, the eldest brother, were under sequestration for recusancy. John Norris, brother of Henry, had three sons—Charles, Richard and Andrew—all Jesuits. But their cousin, Richard, son of Henry Norris, yielded to the persecution. Thomas Marsden, Vicar of Walton, wrote in 1681, asking a favour of him, as he "was not yet

cleared in the Exchequer for his recusancy, and had heard his name was in the list of such as should have £20 a month levied upon their heads." Under these circumstances, the threat of fresh persecution, as a result of the infamous Oates plot, appears to have broken the resolution of "Mr. Norris, of Derby," who conformed to the legally established religion. It is a sad reflection that his apostasy did not save his estates; the family disappeared from notice, and all the property was later in the hands of a banker, of Liverpool (*Vict. Hist.*, p. 37).

Instances of the fines inflicted on the poorer Catholics of those days may not be without interest. William Ballard, a leaseholder in Speke, had two-thirds of his estate sequestered for recusancy. Margaret Harrison, a widow, of Hale, had two-thirds of her estate sequestered for recusancy, and on her death her grandson, Thomas Harrison, applied for the removal of the sequestration. Thomas Lathom, of Allerton, suffered the like penalty (*Vict. Hist.*, p. 103).

Again, in 1593 Edward Tarleton was considered "an obstinate recusant," but "could not be found by the Sheriff"; five years later he was, as a recusant, assessed at £10 for the Queen's service in Ireland. His son and successor, also Edward Tarleton, in 1628, as a "convicted recusant," paid double to the subsidy. He died in 1653, leaving two sons. On account of their religion their estates had been sequestered (*Vict. Hist.*, p. 127).

# BROUGHTON CATHOLIC CHARITABLE SOCIETY

In reading through the chapters as I had written them, I find one which will be best reserved for a future volume; it has too great similarity with the others. As a substitute I cannot do better than include in this volume a brief history of the Broughton Catholic Charitable Society, a society acknowledged by all to be typical of the best Catholic traditions of Lancashire, and which for 140 years has done so much to bring the clergy and laity together, and to foster that affectionate respect which mutually characterises both sections of our Lancashire people.

The following pages are an abbreviation of my own book, printed privately, and having no circulation outside the Society.

The Broughton Catholic Charitable Society was established on May 6, 1787. It is nowhere recorded in print what the actual cause of its establishment was, but there is a tradition that it was at a time when the district was visited by a severe epidemic of smallpox. Many of the smaller farmers in the neighbourhood fell victims, leaving behind them

Note.—For fuller details *cf.* the volume published by Mather Bros., Preston, 1923, *History of the Broughton Catholic Charitable Society.* Price 4s.

widows and often a number of young children. It was to assist these with money, and to work their land for them, that the more fortunate members of the farming community clubbed together, and raised subscriptions amongst themselves for the purpose. From this the idea grew of meeting regularly in order to assist the living, who were in distress, and to have Masses and prayers said for the dead. These meetings were at different farmhouses, the first of which was Cross House, so called from the fact that one of the old wayside crosses was built into the wall of the house. Another place of meeting was Crow Hall. From these informal meetings, the idea arose of forming a society, and as the Four Lane Ends at Broughton offered a most central position, the first meeting was held there.

Before giving the old title-page and the other details of the original Rules, it is interesting to note that so far as we know only one copy of these exists. It is a pamphlet of eight pages, of which the seventh contains information, which, at the present date, runs to over 100 pages; there were then 20 deceased members, now there are over 7,000; the sum spent each year in charity was originally £6, now it is £260, and the total amount given in charity since the beginning of the Society is nearly £20,000.

The following is the Book of Rules reproduced in the original type and spelling.

# Broughton, May 6th, 1787.

*At a meeting of Catholics, held this day at the Golden Ball, aſſembled for the purpoſe of taking into conſideration the moſt proper and effectual methods of diſtributing the voluntary contributions, to be hereafter raiſed, by quarterly payments, from thoſe, who may chuſe to join in a Charitable Society; the following reſolutions were unanimouſly agreed to.*

HE GOLDEN BALL
AT BROUGHTON

## RULES, &c.

I.

THAT this Society ſhall be directed by a Preſident, to be choſen at the annual meeting; and that no perſon ſhall continue Preſident above one year.

II.

That the Preſident ſhall be aſſiſted by a Secretary, appointed by the Society.

III.

That there ſhall be three quarterly meetings, viz., the firſt Sunday in the months of Auguſt, November and February, and one yearly meeting on Whit-Tueſday.

IV.

That each member ſhall, on his admittance, pay one Shilling; and the quarter following, and every future quarter, the ſum of one Shilling and Six-pence, and the further ſum of Six-pence at the yearly meeting towards defraying the expence the Society may incur.

V.

That every petition ſhall be read and examined before any charities be diſtributed; and that no member ſhall preſent above one petition at a meeting, nor within the year, unleſs on ſome very urgent occaſion.

VI.

That no member ſhall preſent any petition, before he has been a member one whole year.

VII.

That a ſpecific ſum ſhall be mentioned on each petition; (THIS REGULATION THE MEMBERS ARE EARNESTLY REQUESTED TO PAY PARTICULAR ATTENTION TO,) and that no more than one Guinea ſhall be advanced on any petition, without the unanimous conſent of every member preſent.

VIII.

That ſhould any caſe of particular diſtreſs occur in the neighbourhood of any member, that member, with the conſent and approbation of, at leaſt, two other members, ſhall have the liberty of advancing ſome relief, as from the Society, but at no time above the ſum of five Shillings.

IX.

That one half pint of ale ſhall be allowed for every member at each meeting; the ſaid allowance to be defrayed out of the Purſe.

X.

That at the funeral of any of the members, the Preſident ſhall requeſt as many of his Brothers to attend, as can make it convenient.

XI.

That all the ſpiritual Benefits ſhall be extended to the wives of the members, during the lives of their reſpective huſbands; and whoever ſurvives her huſband ſhall be at liberty to continue in the Society, on paying the uſual contributions.

XII.

That the yearly meeting ſhall hereafter be held on Whit-Tueſday (at which it is expected as many will attend, as poſſibly can, to dine and ſpend the afternoon amicably together) and that if forty members do not aſſemble, as many dinners ſhall be defrayed from the purſe as there are members ſhort of that number.

## SPIRITUAL CHARITIES,

### OF THIS SOCIETY.

I.

As many Maſſes will be ſaid for its living members, on Whit-Tueſday, as there are Prieſts in the Society.

II.

One Maſs will be ſaid for each member, as near the hour of his agony as can be judged.

III.

Every Prieſt in the Society will likewiſe ſay one Maſs for each member, immediately after notice of his deceaſe ; one for all the dead members about All-Souls, and one for all the dead the ſame time.

IV.

One Maſs will alſo be ſaid monthly and every month for all the faithful departed, and in particular for the deceaſed members ; the place at the option of the Preſident.

In analysing the foregoing rules, one is struck by the large mindedness, which accounts in great measure for their being still in force, even though the wording of the present regulations be slightly different.

Rule I has been most carefully adhered to; in the course of 140 years only one exception has been made, when in 1910 Mr. Thomas H. Thornton was elected a second time after an interval of forty years. He had done exceptional work for the Society, had joined the club in 1859, and at the time of his second period as President had been fifty-seven years a member. No doubt the members felt that such claims to special treatment would not often occur.

Rule II remained in force until 1853, when the rules were revised according to the wish of the general meeting of 1852, and a Board of Management was appointed. Previously the whole management was in the hands of the President and Secretary.

Rule III.—The wording at first suggests a "bull," but the fourth quarterly meeting was the annual meeting on Whit-Tuesday. Before the year 1839 this rule had been changed to read: "There shall be two meetings within the year, the first to be held on Whit-Tuesday and the other on the second Sunday of December." The two general meetings are prescribed by the revised rules of 1853; the single annual meeting began in 1890.

Rule VI.—There is a clause in this old rule, which has been omitted in later editions, namely: "That every petition should be read and examined before any charities are distributed." At this early period and up till 1850 at least the annual account book of the Secretary has the full names of those who made the petition, and also of those on whose behalf it was made. As I write, the petition list of 1850 is before me. It contains 408 petitions, and is certainly a most

interesting record of the work of the Society, a record which in later years has been discontinued, much to the regret, I learn, of many members of the Society.

Rule 29 of the edition of 1854 ordains: "The Secretary shall write alphabetically the names and residences of the recipients of relief, and the names of the petitioners, in a book to be kept for that purpose. This book shall be open to the inspection of any member at Broughton, on Whit-Tuesday."

Rule IX reads quaintly enough. Certainly one single glass of beer was a most moderate allowance. In 1839 the regulation read: "VIII. That the sum of sixpence be allowed for liquor to each member who attends the December meeting, the said allowance to be paid out of the purse." Seeing that beer was not more than twopence a pint at that early date, this latter allowance seems to err on the generous side.

Rule X had already lapsed in 1839; as the members became more numerous, there was less need of urging all who could to attend the funeral.

Rule XI.—Unmarried ladies seem to have joined the Society from its beginning: in 1814 Miss Cicely Pilkington, Miss Mary Edsforth, Miss Anne Hothersall, Miss Ellen Brown, Miss Ellen Scott, Miss Jenny Lashwood, Miss Mary Rigby, Miss Ann Miller, Miss Gradwell, Miss Helen Wilkinson, Miss Mary Butler, Miss Marguerite Parkinson, Miss Elizabeth Miller, Miss Ann Miller, Miss Ann Chew, sixteen in all out of 189 members. The privilege thus allowed to the wives of the members is certainly very generous. It is recorded of one member that he married three times; twenty Masses were said for each wife, and twenty Masses for himself. On the other hand, many members have been in the Society for a large number of years without ever availing themselves of their privi-

leges. At the moment of writing Mr. W. F. Anderton has been fifty-six years a member of the club; Mr. Tom Finch a like number of years. Other instances will be found from a perusal of the list of members published in the *History of Broughton Catholic Charitable Society*, Mather Bros., Preston.

Rule XII has always remained in force so far as the date of the yearly meeting is concerned; but the very characteristic words: "*At which it is expected as many will attend as possibly can, to dine and spend the afternoon amicably together*," were deleted in 1853. One cannot but regret this omission. Fortunately, the spirit of the early founders of the club has survived, even though the letter of the rules has changed. May that, indeed, never alter. In this connection it may be well to point out that the Broughton Club was originally a Friendly Society, formed amongst the farmers and yeomen of a then thickly populated district, all Catholics to a man. At the present date, within a radius of five miles as the crow flies, there are no less than ten Catholic churches: Newhouse, Grimsargh, Goosnargh, Longridge, Claughton, Garstang, Cottam, Catforth, Fernyhalgh, Lea; whilst just outside that radius are Wesham, Kirkham, Great Eccleston, Lea House, and the churches of Preston. As is repeated time after time at the annual meeting, Broughton is the centre of the most Catholic district in the most Catholic county of England. The Catholic Fylde is justly proud of its traditions as the nursery of the Lancashire priesthood; the number of its priests and their devotion to their sacred calling has ever been the boast of the district; the friendly affection of the laity on the one hand, and the just appreciation of the sterling merits of their people on the other, finds its expression year by year at the meetings of the Broughton Club, which in its turn has had no

small share in increasing these mutual and most delightful sentiments.

The rules, as given above, were in force from the beginning of the Society till 1853, when they were recast, and brought more into line with the rapid growth of the Society. The chief alteration inserted in the 1853 rules was the condition of membership, that the applicant must be a resident in the County of Lancaster. This ruled out the two branches which had been started, the one at Wardour Castle, Wiltshire, the other at Wakefield, in Yorkshire.

The old regulation that "Every priest in the Society will likewise say one Mass for each member immediately after his decease" had been altered some years earlier to a definite number of twenty Masses for each member immediately after notice of his or her decease. This latter regulation was, of course, rendered necessary by the growth of the Society. In 1815 there were sixteen priests in the Society, in 1850 the number of priests was seventy, whilst at the present time the number is about 300.

The rules of 1854 ordained that "The business of the Society shall be transacted by a Board of Management, consisting of five members—namely, two clergymen, two laymen, one of them being the President for the time being, and the Secretary."

Hitherto all the business had been conducted by the President and the Secretary. The present Board of Management consists of twelve members, six clergymen and six laymen, who shall be elected every three years at the annual meeting.

The village of Broughton is four miles from Preston on the main road to Lancaster. It is a most beautifully undulating country, for whilst there are no hills of great height, there is ample variety. The whole neighbourhood is well wooded, and year after year

SHUTTLEWORTH
ARMS HOTEL
SHUTTLEWORTH ARMS
WINES SPIRITS
THORNTON
SWEETS

the reports bear witness to the pleasure which the charming surroundings give to the visitors from Blackburn, Bolton, Wigan, Manchester, etc. For example, the report of 1870 states: "Recently the accommodation has been somewhat inadequate for the hundreds who were desirous of taking part in the proceedings; but it has been considered that if any change were made in regard to the meeting place, it would be detrimental to the interests of the Society, as both clergy and laity look upon it as a pleasant excursion, and although better provision might be made in a large town, yet the beautiful scenery and time-honoured associations would be lacking."

Another element which has contributed largely to the present highly prosperous state of the Broughton Society, is the staunch loyalty to it of the numerous small farmers of the Fylde, and of their relations in the neighbouring towns. It has become part of their lives; and the yearly meeting has been attended by many of these farmers—Broughton Clubbers, as they style themselves—for over fifty years without a break Mr. T. N. Thornton relates of his grandfather, Mr. James Thornton, then a prosperous business man in Preston, that when on one occasion he accidentally missed the train, and no conveyance was obtainable on account of the holiday season, he started off to walk the four miles by road, though he was then over seventy years of age. Several similar instances have been related in recent years.

There has also always existed considerable keenness in securing new members to join the Society, and there are those who still remember "Billy Penny," as he was called—otherwise Mr. William Pemberton, who on one occasion was himself the proud sponsor of thirty new members.

### Secretaries

It is an undoubted fact that a great share in the success of the Society has been due to the men who, in succession, have held the post of Secretary. The annual meetings bear witness to the real esteem and affection which was felt for the Secretary of the time, and to the feeling that the Society owed them the deepest debt of gratitude. The writer has much pleasure in recording this fact, which is quite as appropriate in the case of the present worthy Secretary as it was in the case of his predecessors.

### Chairman at Annual Meetings

Another office which has been most honourably held is that of Chairman at the annual meetings, and here again the Society was most fortunate in the selection. In looking through the list of those who have held office for several years in succession, we find that Very Rev. Dr. Brewer, O.S.B., of Brownedge, presided from 1840 to 1848, and probably earlier; Rev. J. J. Morris, 1849-1851; Rev. J. B. Smith, O.S.B., Brindle, 1852-1873; Father Walton, 1874-1887; Canon Gordon, 1889-1904; Canon O'Reilly, 1905-1909; Canon Cosgrave, 1910-1918; Rev. J. Brophy, 1918.

Vice-Chairman. — Amongst those who held this office with most distinction should be mentioned Rev. J. J. Morris, Canon Hodgson, Monsignor Nugent, Canon—later Bishop—Bilsborrow, Rev. W. S. Byrne, Canon Richardson (of Manchester), Canon Lonsdale, Rev. J. Bousfield.

It is a happy arrangement whereby the President for the year has the direction of the Society, with the assistance of the Board of Management. But the President for the year is not the chairman at the dinner; in many cases he would not have the quali-

fications. The chairman and vice-chairman at the dinner are appointed yearly by the Board of Management. And whereas the rules require the President of the Society to be a layman, the chairman of the meetings has always been selected from among the clerical members, as also the vice-chairman, with one or two exceptions. It needs no small talent to give satisfaction to so large a meeting, and before now the criticism has been heard at Broughton that such a reverend gentleman "was better in the wood than in the bottle!"—better in the pulpit than as host at such a meeting.

The number of members in 1815 was 189, and from succeeding chapters it will be found that the number of members in 1839—that is, twenty-five years later—was 351: 23 clergy and 328 laity. In 1859, twenty years later, it was 1,120, including 100 priests. In 1885 it was 2,200; and in 1922 the total membership was over 3,000.

The spirit of joviality and good-fellowship which pervades the meetings is best shown by the annual reports; that for 1844 runs as follows:

The members of this truly excellent and old-established association (the date of its institution is May 6, 1787) held their annual meeting on Whit-Tuesday at the Shuttleworth Arms, Broughton. One of the leading objects of the Society is to relieve poor Catholic brethren in sickness and distress; and from a report before us, it appears that £65 7s. 0d. has been distributed, and 225 poor people relieved. The Society is directed by a President, chosen annually. Last year the office was filled by Mr. Willcock, solicitor of this town. The number of living members is 530; 79 of whom were enrolled at the meeting on Tuesday. An excellent dinner was provided on the occasion, and served up in a large booth adjoining the Shuttleworth

Arms. A numerous and respectable company were assembled, and 130 persons sat down to the entertainment.

The Chairman rose and said he had great pleasure in calling their attention to the first toast. They were a religious community established for relief of the poor, and to assist by their prayers the living and deceased members of the association; holding that character, he would beg to propose the "Supreme Head of the Catholic Church, Pope Gregory XVI." All who had visited Rome had been struck in admiration of his character, and he had been told by Bishops who had come from the Eternal City that none had an evil word to say of him. Although seventy-six years of age, he was as vigorous in mind and body as most men of fifty. (Drunk with due honours.)

The Vice-Chairman gave "The Health of Her Gracious Majesty Queen Victoria." He had but to name the toast to ensure its cordial reception. As Catholics they were essentially loyal; their ancestors had been so under the most trying circumstances, and it was unlikely that they would swerve from the example of their fathers. (Most loyally received and drunk with three times three and more cheers.)

The Chairman had the greatest possible gratification in rising to propose "The Health of the Venerable Bishop of the District, the R.R. Dr. Brown," who was now returning from Rome in confirmed health. With his health he would also unite that of their young, esteemed, and, he hoped would be found, valuable coadjutor, R.R. Dr. Sharples. He had known him long as the laborious Missioner of Blackburn, and all must feel an anxious wish for the success of his government and that of Dr. Brown. (Enthusiastically drunk.)

Rev. J. B. Smith was called on by the Chairman to

acknowledge the toast. Mr. Smith had great pleasure and pride in doing so, and was sure that Dr. Brown would be gratified to learn that his health had been so cordially pledged. He had particular reason for returning thanks for Dr. Sharples, for he had known him as his friend and neighbour, and now he was most happy in obeying him as his Bishop. The name of Dr. Sharples was never mentioned in Blackburn but with esteem and respect. Men of all persuasions held him in the highest regard, and his old flock never mentioned him but with veneration.

The Vice-Chairman was happy to propose "The Health of the President and Success of the Society." They had assembled from various parts of the district, and he was glad to congratulate them; he had pleasure in renewing his visits. On leaving Yorkshire he had left his flock to the care of an excellent clergyman, Rev. F. Jarrett, one likely to do more good than he had done. His increasing years required more leisure and retirement, and on that account he had left the Mission of Wakefield for Ulverston. He had the highest opinion of, and value for, the Society, and a sincere desire for its continued prosperity. He hoped by some new regulation about to be adopted its efficiency would be augmented. He was the oldest clerical member, having been in the Society thirty years. (The toast was received with three times three and one cheer.)

Song: "The Jolly Miller."

Mr. Bank, solicitor, responded to the toast in the absence of the President, Mr. Willcock. He regretted Mr. Willcock's absence, but he had no doubt he would be well pleased when he informed him that his health had been so kindly drunk, and when he knew of an increase of members, an increase of funds, and of increased accommodation. Before he sat down he

begged to propose "The Health of the Clergy of the District." (Honoured with prolonged cheers.)

Duet: "All's Well."

The Chairman felt delighted that he had to return thanks for the clergy of the district. He had lived a quarter of a century amongst them, and he was proud to be associated with men who had at heart the welfare of the Society and the interests of religion. It fell to his lot to give the health of one of the most valiant members of the Society, one who was always at the wheel and at the plough, and who had done so much to promote the Society's interests and to raise it to its present prosperous condition. Although their Secretary, Mr. Gornall, was a layman, he had all the zest of a clergyman, and though employed in daily toil, his religion and his God were his chief concern. "Mr. Richard Gornall, and may every blessing attend him, his farm, and his cattle." (Received with most hearty cheers.)

Song: "An Old English Gentleman."

Mr. R. Gradwell rose to propose "The Health of the Vice-Chairman." To-day he completed his sixty-second year, a reason why they should pledge to him (Rev. J. G. Morris) in a bumper, that he might have another long lease. (Loud applause and prolonged cheers.)

The Vice-Chairman assured them that he felt overwhelmed with their kindness, and knew not how to express his gratitude to them. He was happy, as he said before, to meet them on his natal day. He had been in the ministry since 1807, and by the blessing of God no little good had attended his ministry. He left in Preston 17,000 Catholics; on going to Wakefield he found but twenty-eight, but God had given him an increase of over 800. He had never suffered either religion or politics to disturb the courtesies and

charities of life, and had not left the shadow of an enemy in the town of Wakefield. He thanked them all from his heart for the cordial manner in which they had drunk his health, and wished them every happiness in this world and in the next. (Cheers.)

The Secretary read a list of the charitable contributions and grants of relief, and thanked the company for so cordially drinking his health. The duties of his office were becoming more arduous, but if he had health and spirits and could discharge them to their satisfaction, they might continue his services. He should, however, prefer to have a committee to assist him.

The Vice-Chairman said the success of the Society depended on an accession of members, and he wished all would go away with the determination to add one more to their numbers; then they might still go on successfully. The association was so perfectly Catholic that they ought, in every distance of space, to pray for and assist one another in their corporal and spiritual necessities. He was happy to inform them that seventy-nine new members had joined the Society during the past year (cheers), thirty-four of whom had been sent by Rev. William Lomax, of Wardour Castle. He would give "Health of the New Members and of the Rev. William Lomax." (Drunk enthusiastically.)

The next toast was "Mr. John Gillow, of Elswick Grange," the father of the club, proposed by Mr. R. Gradwell, and honoured with three cheers.

Mr. Gillow was gratified to hear of the prosperity of the Society. In the more early days of his life the Catholic Church was in a low and prostrate condition; persecution and suffering had blighted and almost extinguished it; but like a tree whose branches had been lopped off, it had budded again, and was now in

full blossom. New churches were being built and new charities established. Charity never failed; it was like a deposit in a bank, always giving a return of interest.

Song: "The Chase."

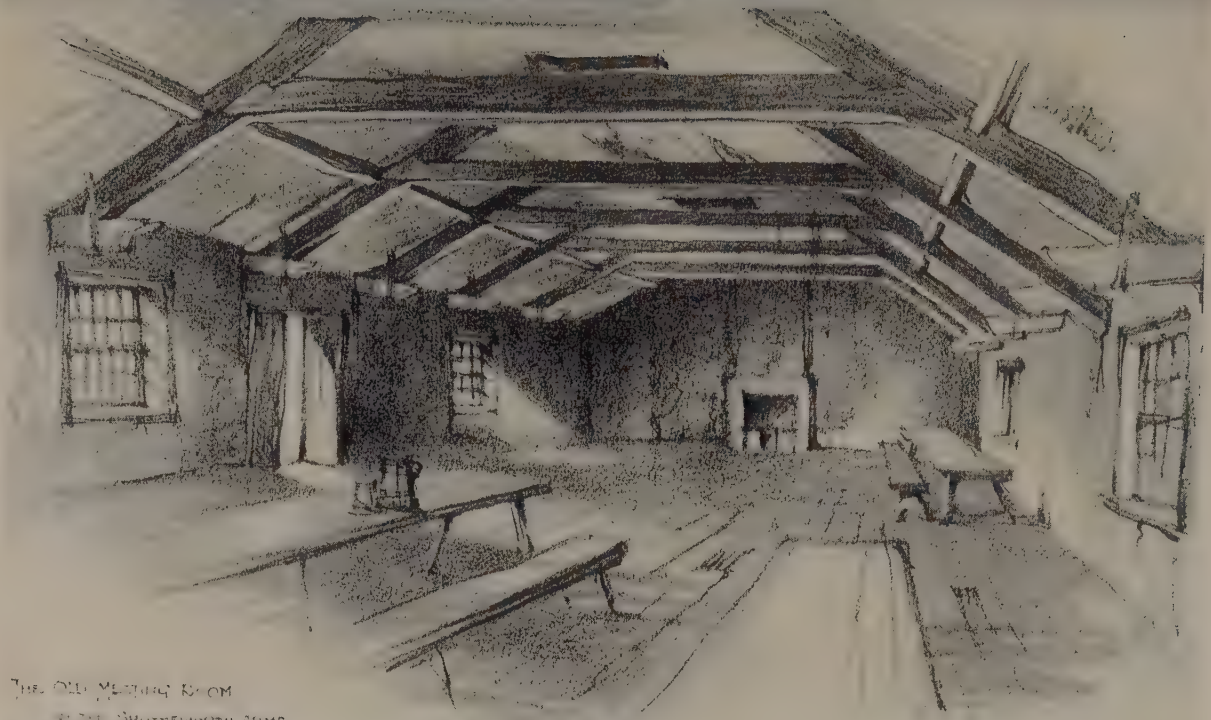
The Vice-Chairman had the honour of giving the health of the excellent and revered Chairman, who had so often presided over their meetings, and though last on the list of toasts, it was not the least. He begged God to preserve his life and give him health to preside over them for many years to come. (Drunk with loud, long, and enthusiastic applause.)

Song: "St Patrick was a Gentleman."

The Chairman had the greatest pleasure in returning thanks for the cordial manner in which his health had been received. It was delightful to see the happy countenances and cheerful hearts of all present.

After the election of Mr. Gillow as President, the National Anthem was sung, and the meeting separated at 3 p.m.

1867.—The Rev. J. B. Smith was in the chair, and Very Rev. Canon Carter, of Bolton, vice-chairman. In proposing the health of his Holiness, Pope Pius IX, the Chairman said they all venerated the head placed over them, and might he occupy that position for many years to come. (Hear, hear.) It was stated in the papers—and in the Catholic papers too—that at the liquefaction of the blood of St Januarius this year there was seen a little black speck, and it was said also that that speck had been noticeable on other occasions previous to some great calamity happening to the Church. They must, however, pray and hope that this would not be the case now; but if it was, they must hope that his Holiness and all his spiritual subjects would patiently bear whatever Almighty God might send upon him and them. The Pope would, of



THE OLD MEETING ROOM
AT THE SHUTTLEWORTH ARMS
JOSEPH PIKE
1922

*To face p.* 110

course, go on in the same quiet manner which had drawn the admiration of the whole world to himself. (Hear, hear.)

The foregoing paragraph is very remarkable when we remember that within two years of this date the Holy See had been deprived of the temporal power, and Pius IX was a prisoner in the Vatican Palace.

The Vice-Chairman proposed "The Bishops of Liverpool and Salford." After some introductory remarks, he said two more excellent persons could not be found to preside over the diocese of Lancashire. In the Liverpool diocese they did require a Bishop who could look after them (laughter), and if Rome was never infallible before, it was so when it placed Mr. Goss in the See of Liverpool. However, he spoke with very great reverence and respect of Dr. Goss; no one had a greater regard for him. He was chosen as being the right man in the right place. He laboured as very few men could; he was getting his clergy into some sort of order, approaching the regularity and discipline and good conduct of a neighbouring diocese. (Laughter.) As for Dr. Turner, the Bishop of Salford, he believed he gloried in being a Preston man, and both of the Bishops gloried a little bit in being Lancashire men. Both of them were genuine Lancashire persons. Besides, Dr. Turner, they knew, was a very gentle, mild, and kind man; whatever little faults—and they were very little—he had to find with his clergy, he first drew proper attention to them, and put things right without much noise. (Laughter and applause.) He was remarkable for never having yet refused to see any of his priests who went on any errand to beg or borrow money. (Laughter.) He (the Vice-Chairman) did not know whether all Bishops did this; he believed some did not. Whether it was a wise or a foolish thing he did not know, but it pleased his poor

priests in the Salford diocese, and was a matter on which they felt very proud. They had always access to the Bishop, and they had always a kind word; and if he were chiding them he did it in that kind, fatherly way which made them think they had done something good after all. (Laughter.) The toast he had to propose was "The Health of the two Bishops."

The toast was enthusiastically drunk, and was followed by the song, "The Sea, the Sea," by Rev. Father Cottam, S.J.

Very Rev. Provost Cookson proposed "The continued prosperity of the Society," and Rev. J. Gillow "The Clergy."

Rev. Father Nugent, of Liverpool, proposed "The Health of Mr. William Turner," the retiring President. He (Father Nugent) looked upon the Society as one of the greatest bulwarks of Catholicity in this country. If the struggle which the Chairman referred to came, it would not arise in England so long as the clergy and the laity were bound together and understood each other, as the members of that Society did. In regard to the clergy, notwithstanding the difference of their place of birth—some having been born in the immediate neighbourhood, and others more southward—their place of residence and their clerical order, there was the common feeling amongst them so far as the Broughton Society was concerned. They were all united; and he believed that in that Society the members made no distinction between one class of clergy and another; and it was the same throughout the County of Lancaster. That Society also begat respect for the clergy, and so long as there were respect for and confidence in them, they need not fear any revolution which might be talked of. (Applause.) In France, Spain, and Italy matters were different from what they were in England and Ireland. For a long

time—during the period referred to by Rev. Mr. Gillow —the laity and clergy had been bound together. The laity had leaned upon the clergy, the clergy had sprung from the laity of the country; and they had been one in thought, and one in spirit with the laity. (Hear, hear.) Afterwards, Father Nugent said that at that annual meeting they often met with new faces, but they got introduced to the strangers, became acquainted, and this good Catholic spirit existed amongst the Catholics throughout the County of Lancashire. He looked upon the Society as one of the greatest helps to preserve the respect and confidence towards the clergy which he had referred to; and if they felt that in larger towns there was, amongst a certain class of young men, a little coldness as regards the clergy, all he could say was, that they should bring those young men with them, and make them, if possible, members of that Society, so that they might get a spark of that good old Catholic spirit which has always existed in the Broughton Club. As long as they had men like Mr. Turner, who were not merely Catholics in name, but in heart and idea, ready to sacrifice their time and personal interest for the benefit of the Society, he was sure it would always prosper, as it had done in past years. Father Nugent then called upon the company to drink the health of Mr. Turner, the President, in the Lancashire style. (Applause.)

Rev. W. Walker, of St. Augustine's, Preston, proposed "The New Members," coupling with it the name of Canon O'Reilly, who, in returning thanks, spoke of the pleasure he had experienced in meeting so many hearty good fellows, and hoped that, if he could, he would always be present at their gatherings. He returned thanks on behalf of the new members for the manner in which the company had drunk their health.—It will, of course, be remembered that six

years later the speaker, as Bishop O'Reilly, succeeded to the venerable Bishop Goss, and ruled the diocese of Liverpool for twenty years.

1891.—Rev. W. Gordon, President. At the annual meeting this year, the Rev. Byrne, the Vice-President, waxed eloquent on the merits of the Broughton Society. If, said he, there was an assemblage in the world worthy of Catholics, it was the one at which they were present that day; they felt that if Christianity was a grand, a noble and a divine institution, the Broughton Society did its best to be worthy of it.

In replying to "The Health of the Clergy," Father Nugent, who met with a most cordial reception, said that when they came to go through the history of this country, and when they thought of the friends who had preceded them, and their apostolic character, they could not but, from time to time, tremble and ask themselves whether they were made of the same mettle, and whether they were doing their work as efficiently with the multiplied opportunities they had as those did in days gone by, surrounded as they were, not simply by hardships and poverty, but with such a force of public opinion and public prejudice against them. He remembered well the bond of union, that had ever existed since the first day he became a member of that Society in 1847, between the laity and clergy, who had formed part of that Society. (Hear, hear.) The clergy had lived in the affections of the people; they heard a great deal nowadays of the conversion of England. His advice was, let the clergy and laity come closer in contact with each other. He knew of no opportunity, in the course of the twelve months, which gave the clergy and laity such a chance as the Broughton Society. He concluded by saying that if England was ever to be Catholic, it would not be brought about through a

mighty revolution, achieved by power, so much as if they, both priests and laity, aimed at protecting and building up their own people.

Father Philip Fletcher replied for "The New Members." He spoke of the manner in which the laity and clergy worked together, and of the joy it gave him to come up into Lancashire to see such a meeting as that. He had sometimes been ashamed of being an Englishman, when he looked at the history of the last 300 years; but he looked with pride to the noble little island across the channel—Ireland—and he had often wished he had some Irish blood in his veins. Having alluded to Lancashire Catholicity, and to the sacrifices made in its behalf by Lancashire people, and especially those of the Fylde, Father Fletcher said he admired Lancashire Catholics. They were the true nobility of England; they were all peers; they had the right to be called the flower of the English nation, for they were the descendants of martyrs who laid down their lives for the Faith. It was a great revelation to him to come into Lancashire and especially to the Fylde. (Cheers.)

1922.—The Report for this year is here inserted, partly because the meeting passed all previous records, and also because it was so typical of the spirit of the Society. It is taken, in fact, partly from *The Parishioner*.

It was a very well-managed, etc., etc., interesting affair. Good humour reigned supreme, but one or two points of importance were touched upon, and the speeches were uniformly of a high order. Mr. Milligan's little dissertation on the benefits derived by England in olden times from the influence of the Catholic Hierarchy is worthy of a more permanent record. Some day, we hope, he will develop it in print. His description of Henry VIII, as "an anticipator of

Brigham Young, with a tincture of Landru," was particularly happy, and will help to strip any glamour that may yet hang about the man who spoiled monasteries and guilds, to the enrichment of himself and his courtiers, and to the impoverishment of the English populace.

The Bishop of Sebastopolis (Dr. Vaughan), in replying to the toast of the Hierarchy, laid himself out to depict the human side of our Church dignitaries, their appreciation of humorous sayings and doings. He gave an American's description of a hansom cab, which was new to most of the audience. "A hansom cab is a vehicle where the superior sits in the interior, while the inferior sits upon his posterior on the exterior above the superior." His Lordship then described Bishop William ——'s disconcern at being suddenly interrogated by a stranger guest: "What do you think of the land, Bill?" And his amusement when he bethought himself that the question really was: "What do you think of the Land Bill?" The following may be new to some of our readers: Bishop summons a taxi: "Take me to Notre Dame Convent." Chauffeur: "Beg pardon, sir, what d——d convent?"

Father Bousfield called the attention of the meeting to the rule of the B.C.C.S. which allows a Mass to be said whenever a member is in danger of death. Just ask a priest to say it, and then report to the secretary.

Mr. J. P. Smith, J.P. (Barrow), regretted that no good history of the B.C.C.S. was in existence, and narrated some few of the many points in it worthy of record. What an amount of courage the founders must have had; at a time when penal laws, difficulties of locomotion, etc., must have seemed insuperable obstacles.

At this point the Chairman proposed that telegrams

be sent to Messrs. Wilfred Anderton (Haighton) and Richard Holden (Blackburn), expressing sorrow at their absence through illness. The former had accompanied the Broughton song, and the latter had presented the President's insignia. (Carried unanimously.) Referring to the remarks of Mr. J. B. Smith, that no history of the B.C.C.S. existed, the Chairman moved that Rev. F. Blundell, O.S.B., be asked to undertake this work. (Applause). The Vice-Chairman later seconded the proposal, which was again heartily endorsed by the whole company.

Mr. Walmesley (Bartle Hall), toasting the Clergy of Lancashire, quoted the phrase: "England, the best country in the world, and Lancashire, the best county," added "and its clergy the best clergy"; for in the dioceses of Liverpool and Salford there was between the clergy and laity the closest bond of personal friendship.

Father Matthews, O.S.B. (Headmaster of Ampleforth College), proposed the health of Mr. W. B. Smith (Newsham House), a school-fellow of his.—Mr. Smith, in replying, said that he looked upon his year of Presidency of the B.C.C.S. as the greatest honour he had received. He was a Broughton man, not the first of his family to be President, and he trusted not the last.

Father Blundell, O.S.B. (St Anne's, Edge Hill), toasted the New Members. He was delighted to be entrusted with the work of writing the history of the B.C.C.S., and would do his best to justify the confidence of the meeting. There were historic figures to be dealt with—*e.g.*, Father Barrow, of Claughton, 1780-1800, who on returning from his studies in Rome was press-ganged, served ten years in the navy, escaped, was caught and tried by court-martial, which acquitted him as he gave no signs of knowing

any language but Italian. On hearing the verdict, he calmly asked, "Che dice?" ("What does he say?")

Mr. Blundell (Crosby) replied for the new members, although he himself was a twelve-year-old member. Everyone should be a member. Nowhere else could such a gathering of stalwart Catholics be found. It was not, as everyone could see, a long-faced club; nay, as its song and the meeting showed, it was keeping alive the idea and spirit of "Merrie England."

Father Harris (Alston Lane) proposed the health of the Secretary. "It is a great surprise to me," he said, "to find myself at table with a live Canon (Myerscough), and decorated with a badge by the Chairman. The Secretary, Tom Hothersall, one of my flock, is the one who works the B.C.C.S., and to him is due the large membership. He didn't give me anything to say this; it's quite off my own bat." The speaker then told several humorous stories and sat down, but the audience insisted on his telling a few more.

Thus ended the 135th meeting of the Broughton Catholic Charitable Society—a meeting which will long survive in the memory of all who took part in it. The volume from which the above is taken concludes with the good old Broughton song, now sung for over fifty years at the annual meetings of the Society.

THE OLD MEETING ROOM
AT THE SHUTTLEWORTH ARMS - BROUGHTON.

## THE "BROUGHTON CLUB" SONG

### "When Our Old Catholic Fathers"

Now join in hearty chorus while I sing my homely rhyme,
And you shall hear how things went on in good old Catholic time,
When England was a merry land, her sons were brave and free,
And innocence kept company with mirth and jollity.

Chorus:

And thus they pass'd a merry time, as ev'ry one may know,
When our old Catholic Fathers lived a long time ago.

For what concerned a man's belief there needed no great search,
They knew but one high road to Heav'n, and that was thro' the Church,
A Church that priz'd the humble man, and held him full as dear
As those of high and noble blood, with all their costly gear.

Chorus:

And thus they pass'd a happy time, as ev'ry one may know,
When our old Catholic Fathers lived a long time ago.

Then ev'ry man profess'd himself the Church's faithful son,
And fearlessly she taught them all their duties ev'ry one,
With tender hearts for brethren poor, with free and open hand,
A noble and a frank respect for the gentry of the land.

Chorus:

And thus they pass'd a merry time, as ev'ry one may know,
When our old Catholic Fathers lived a long time ago.

They knelt beneath the self-same roof and said the self-same prayer,
And all alike, both rich and poor, could meet as brothers there,
For ev'ry place was free to all of high or low degree,
They felt at home as children do around their mother's knee.

Chorus:

And thus they pass'd a loving time, as ev'ry one may know,
When our old Catholic Fathers lived a long time ago.

And when they heard the "Angelus Bell" ring over hill and dale
The blacksmith stopp'd his hammer and the thresher stopp'd his flail

They doff'd their caps and cross'd their breasts with meek and pious care,
And never thought a moment lost when spent in fervent prayer.

CHORUS:

And thus they pass'd a godly time, as ev'ry one may know,
When our old Catholic Fathers lived a long time ago.

Full well the homeless wand'rer knew he had not long to wait,
If he could but contrive to reach the nearest convent gate;
The trav'ler worn was welcom'd there with kindly Christian glee,
And cheerful monks perform'd the rites of hospitality.

CHORUS:

And thus they pass'd a generous time, as ev'ry one may know,
When our old Catholic Fathers lived a long time ago.

They lov'd their Pope, they lov'd their King, they lov'd their freedom too,
Their hands were quick for action and their hearts were staunch and true,
They dearly lov'd their merry land, its customs and its laws,
Right glad to fight for England's flag and bleed for England's cause.

CHORUS:

And thus they pass'd a glorious time, as ev'ry one may know,
When our old Catholic Fathers lived a long time ago.

Then happy both for high and low shall be the moment when
We see in this our merry land those bright days come again;
And if we strive to live the lives our fathers lived of yore,
Old England once again may be what England was before.

CHORUS:

Oh! then we'll pass a merry time, as ev'ry one may know,
When our old Catholic Fathers lived a long time ago.

# LYTHAM

At the dissolution of the monasteries, the former Benedictine Cell of Lytham, which had been a dependency of Durham Abbey, was granted to Sir Thomas Holcroft, a noted "trafficker" in confiscated monastic possessions. He sold the property to Sir Cuthbert Clifton, and thus Lytham became the principal residence of the Cliftons, a family which had held large estates in Lancashire as early as 1258. Sir Cuthbert Clifton was a staunch Catholic, for at the dissolution of the monasteries he gave a home in his own house to Thomas Prymbett for the rest of his life, inasmuch as Prymbett had been the officiating priest of the Clifton Chantry at the parish church of Kirkham. The exact spot occupied by the Benedictine cell is unknown, but it is thought to have been on or near the site of the present Hall at Lytham; for in the walls of some of the offices attached to it, remains of the ancient monastic edifice have been incorporated. Sir Cuthbert Clifton built the first Hall in 1625 on his first possessing the estate, and a large room was constructed within it, most probably for a chapel. This remained unaltered when the Hall was rebuilt by Thomas Clifton in 1764. So far the *Catholic Annual* and I quite agree with the account; but when it goes on to say, "It was used for Mass up

to the year 1800. It is now in existence and is used as a lumber room," these two sentences seem to me to apply only to the chapel wing, which was built in 1764, as the date cut in stone bears witness. Nothing more likely than that Thomas Clifton in 1764, when he was building the new Hall, would construct a special chapel and a priest's room, and place these at the back of the Hall for secrecy, since emancipation had not then been granted. But the "large room" constructed in 1625, and remaining unaltered in 1764, is the "picture-gallery" so called. There would be little object in placing so large a room on the second floor of the house, unless it were that its size might accommodate the tenantry and neighbouring Catholics, and its retired position ensure the desired amount of secrecy.

The above is confirmed by the practice, common in times of persecution, of speaking of the priest or chaplain at these Catholic houses as "the man at the top of the house." Our illustration shows "the large room," and here from 1625 to 1764 holy Mass was offered by the numerous priests who, in succession, served the Catholics of Lytham. The old oak floor, well worn by generations of faithful Catholic worshippers, comes out well in the photograph. In passing, it may be mentioned that similar "large rooms" are found in many of the old Catholic houses; for example, at Speke Hall and at Astley Hall, near Chorley, both of which were built at the time when their owners were staunch Catholics.

In any case, the site where the Hall now stands has been used for Catholic services, as a Benedictine

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LYTHAM HALL, "THE LARGE ROOM"

cell from 1199 till the Reformation, and as a chapel of persecution times from 1554 to 1800. It certainly has associations venerable to the Catholics of to-day. From 1800 to 1839 Mass was said in a tythe-barn fitted up as a chapel, the priest living in a house close by. In 1839 the present church, dedicated to St Peter, was solemnly opened by Bishop Briggs, and thus the days of the Hall chapel, with its services in concealment and secrecy, passed away, and the Catholics of Lytham rapidly increased in numbers and importance in the town.

Mr. Gillow (*Cat. Rec. Soc.*, Vol. XVI) gives a complete list of the priests who served the Mission of Lytham, of which the following is an abbreviation. The first was Rev. Lawrence Anderton, S.J., *alias* Scroop, *alias* Hart, who wrote many learned works under the pseudonym "John Brereley, Priest." He had studied at the University of Cambridge, where he gained the title of "Silver-mouthed Anderton." He published several controversial works, which were printed at the secret printing press at his cousin's house at Lostock Hall, and later at Birchley Hall. At some period Father Anderton was apprehended and exiled, as stated by himself, but he seems soon to have returned to the Mission, and it is probable that he became chaplain to Sir Cuthbert Clifton, when this latter removed from Westby to Lytham, about the year 1606. He was mostly at Lytham till his death in 1643, aged sixty-seven. In 1629 we have the mention of "Anderton and Smith, two priests at Sir Cuthbert Clifton's" (*Cat. Rec. Soc. Mis.*, III, 108).

Father William Shackleton, *alias* Stanton, *alias*

Bannister, S.J., succeeded Father Anderton at Lytham Hall, where he is found baptising many of the Cliftons. He died there in 1655, aged seventy-one.

Father Augustus Heneage, *alias* Newby, S.J., came to Lytham in 1653, two years before Father Shackleton's death. He was brother-in-law to Sir Thomas Clifton, whose wife Bridget was Father Heneage's sister. From a letter of the Earl of Derby to the Duke of Albemarle dated from Lathom House, March 10, 1664, it appears that Father Heneage, like his predecessor, was an active controversialist. The Earl enclosed a letter, dated February 21, 1664, which apparently had been intercepted, from Augustus Heneage, "a supposed priest, living in Sir Thomas Clifton's house, to Mr. Edward Keynes, S.J., who lived with Sir Cecil Trafford." Father Heneage had had "verbal skirmishes with his old friends, the Nigri (Anglican ministers), who showed ignorance and knavery," and asked Father Keynes to send him John Lewgar's *Erastus Senior*, published in 1662. This book, says Mr. Gillow, whose account we are following, referred to the question of the validity of Anglican ordinations, and made so great an impression upon the Anglican clergy, who thereby became sensible to the defects of the ordination forms of the episcopacy and priesthood hitherto in use, that immediately after its publication in the year 1662 it was made obligatory by a decree of Convocation to use more explicit forms. In consequence both Father Heneage and Father Keynes had to fly from their respective stations. The former went to London,

where he died a victim to the plague, January 18, 1669, aged fifty-two.

Father John Stevenson, S.J., came to Lytham Hall in 1676, and remained there till his death in 1692, when he was succeeded by Father Thomas Blundell, S.J., third son of William Blundell, of Crosby. Two years later Sir Thomas Clifton was arrested at Wrea Green, July 17, 1694, taken to the Tower of London, and brought back to Manchester to be tried for his life on a trumped-up charge of high treason, with Sir William Gerard of Bryn, and a number of other Lancashire gentlemen. He was acquitted, but the strain had been too great, and he died on November 13. It is probable that he died before he could return to Lytham. Anyhow, his body was carried to Kirkham for interment with his ancestors in the parish church But before starting on its last journey, "a funeral sermon upon Sir Thomas Clifton," under the text "O death, where is thy victory?" was preached by Rev. Richard Jameson. Father Blundell remained at Lytham Hall till his death "in Mr. Clifton's house on Wednesday, 27th May, 1702. His body was carried to Crosby and buried in ye Harkirke on ye 29th. He was a learned man, aged 55" (*Crosby Records*, p. 81). These were wonderful times, when the Catholic lord of the manor died in prison, or at any rate died as the result of imprisonment, as did Sir Thomas Clifton, whilst his chaplain only eight years later was carried in funeral procession the long distance from Lytham to Crosby. But then the good priest wished to be buried in consecrated ground, and certainly no more beautiful spot could be found than the

little Catholic cemetery of Harkirke, which had cost his forefathers so dear.*

Father Ralph Hornyhold, *alias* Glover, S.J., was priest at Lytham from 1702 till 1722; Father Christopher Burton, S.J., 1722 to 1728; Father John Gosling, *alias* Bennett, S.J., 1728 to 1741. Early in 1729 the Vicar-Apostolic of the Northern District, Bishop Thomas Williams, O.P., made his visitation at Lytham, and confirmed in the Hall chapel 247 persons belonging to the Lytham and Westby congregations. Father Berington, *alias* Harper, S.J., was at Lytham only two years when he died, and was interred in Lytham parish church, the registers of which contain the entry, "John Harper (R.C.) from ye Hall, 18 Aug. 1743."

Father John Talbot, *alias* Mansell, came to Lytham in September, 1743, and his salary from the Cliftons seems to have been increased to £13; no mean figure, be it noted, for 100 years after this the allowance from Propaganda to the priests in the Highlands of Scotland was only £12. After the rising of 1745 in favour of Prince Charles Edward Stuart, the feeling against Catholics was so great, and the bigotry so violent, that the door of the chapel at Lytham Hall had to be locked before Father Mansell began Mass. In a report to his Superiors in 1750, he returned the number of communicants in his congregation at 230. In January, 1753, he began the existing baptismal register. In 1767 the Protestant Bishop

* Blundell of Crosby was fined £2,000, equal to £20,000 of the present money, for burying Papists and other excommunicated persons in Harkirke.

of Chester had a report drawn up of all Catholics in his diocese, and "John Mansell, *alias* Talbot, Jesuit priest," appears as chaplain to Thomas Clifton, Esq., the congregation being estimated at 384. In 1774 Bishop Walton confirmed 148 persons in the Hall chapel, and ten years later Bishop Mathew Gibson confirmed eighty-six persons.

Mr. Mansell left the reputation of being a first-class rider and horseman. At that time Mr. Thomas Clifton kept a pack of hounds and a good stud of hunters, amongst the number a very restive horse, which threw all who attempted to mount it. Mr. Mansell offered to mount the horse, which did everything it could to throw him, kicking and plunging, etc.; but it was of no avail, as the reverend gentleman firmly kept his seat. At last the animal lay down and prepared to roll upon him. Mr. Mansell was, however, prepared, and, watching his opportunity, quickly stepped off, and as the horse rolled over he gave it two smart cuts with his whip, and as the horse prepared to rise Mr. Mansell was on its back again. The beast was perfectly cured.

In 1791 Father Mansell, enfeebled by age, retired from Lytham, where he had been priest-in-charge for nearly fifty years. He died at Walton-le-dale, near Preston, in 1799, aged ninety. Meantime the Society of Jesus had been suppressed in 1773, and as the "gentlemen of the ex-Society," as they were called, gradually became reduced in numbers, they withdrew from the Lytham Mission, to which a Benedictine in the person of the Rev. William Blacow, O.S.B., was appointed, who remained till 1793.

Dom Richard Pope, O.S.B., was here ten years—1793 to 1803. It was during his incumbency that the chapel in the Hall was closed, and a tythe-barn just outside the park was fitted up as a chapel. The Mission was then handed over to the Bishop of the Northern Vicariate, who appointed Rev. Thomas Dawson. Owing to ill-health, he had numerous assistants, Rev. John Lawson being definitely appointed as his curate in 1820. Both these priests left in 1829 for Croston Hall, and later they together started the Mission at Mawdesley.

Of Mr. Pope the story is told that he used to ride a very poor-looking old pony, and riding one day in the neighbourhood of Chorley he was overtaken by several young gentlemen also riding—one of them being the late Mr. Townley Parker—who had recently been made magistrates (J.P.). They began to chaff him about his pony, and advised him to get a donkey instead. He very quietly said, "I would, but, unfortunately, they are very bad to get, as they have all been made J.P.'s."

Rev. Joseph Walmesley came to Lytham in 1829, and remained till his death in 1873, when he was buried at The Willows, Kirkham. In 1839 he opened the present church, dedicated to St Peter, and fitted up the new church with benches and other furniture from the old tythe-barn chapel. After being Rector of the Mission for over forty-four years, Mr. Walmesley died in harness, August 16, 1873, aged seventy-one, respected by all the inhabitants of Lytham, and held in affectionate memory by many people to this day.

Rev. Roger Taylor was priest at Lytham from 1874

to 1885. In 1874 he enlarged the schools and built an infant school. In 1875-76 he erected new sacristies and constructed the side chapels, and in the following year he added a new high altar, Lady altar, and altar of St. Joseph. He was succeeded by his brother, Canon James Taylor, who built the spacious new rectory, and in 1892 opened the cemetery and mortuary chapel. Canon O'Reilly, the present rector, succeeded, and has recently entirely renovated the church building.

The sporting tastes of Mr. Mansell, mentioned above, were but the reflection of those of the Squire of Lytham, John Clifton, a gentleman well known for his generous encouragement of the Turf, and whose patronage, along with that of the Earl of Derby, gave such *éclat* for so many years to the Preston races, where the old "brown and yellow" jacket of the Clifton jockeys used to excite great enthusiasm. Although Mr. Clifton never won the "Blue Ribbon" of the Turf, he carried off the St Leger in 1806 with "Fyldener" on the occasion of the largest field that had then ever started for it. At this date the Catholic families of Lancashire took their full share in the county race meetings, the Cliftons, the Massy Stanleys, the Starkies, and the Gerards being well-known figures in the sporting world, whilst the lesser families were little behind their larger neighbours in their sporting enthusiasm. The present writer has a portrait of his grandfather—the only one known to exist—taken at the Grand National in the "fifties." Two centuries of religious persecution had not lessened the keenness of the Catholic gentry for all that was best

in the life of the nation; certainly in the hunting field they were amongst the finest riders to hounds.

Colonel Talbot Clifton, who had been reconciled to the Church, in 1878 built the handsome tower at the cost of £1,000; he likewise re-leased the rectory for ninety-nine years and the church for 999 years on a nominal chief rent. His funeral was one of the most impressive events in the history of Lytham, the priest having most thoughtfully sent a mortuary card to each and every Catholic house in the parish, feeling sure—as he said—that they would be glad to possess a memento of one who had endeared himself to all. As the local paper expressed it: "The fact of the family having been members of the Catholic Church accounts for the non-appearance of the name of Clifton on the roll of Sheriffs from the time of the Reformation. Their long and steadfast adherence to the ancient Faith was no doubt one of the principal means of so large a portion of The Fylde remaining attached to the Catholic Church."

# BRINDLE

Whether we consider the castellated tower—one of the finest in the kingdom, the pride of the de Hoghtons—or the heroic sacrifice which the head of the family made in leaving it and his country for religion's sake, or, again, the constancy of the country people which has persevered to this day, despite the forcible Protestantism of the hero's grandson, on each of these accounts Hoghton and Brindle are unequalled in interest even in Catholic Lancashire.

"At Hoghton Hygh, which is a bower
Of sports and lordly pleasure,
I wept and left that loftie tower
Wich was my chiefest treasure.
To save my soule and lose ye reste
Yt was my trew pretence;
Lyke frighted bird, I left my neste
To keep my conscience."

Mr. Gillow says on the death of his father, August 5, 1558, Thomas Hoghton succeeded to the family estates. At this period William Allen, afterwards Cardinal, visited Lancashire, and was a guest at Hoghton Tower. In common with the gentry and people of Lancashire, Hoghton repudiated the new religion which was being forced upon the country. Every kind of pressure was devised by the Council to

drive the people into attendance at the Protestant service. Fines and imprisonment were inflicted in rapid succession, and Catholics were outlawed and deprived of all protection. Under these circumstances, feeling that he could not remain in the country and keep his conscience, Hoghton took the advice of his friend Vivian Haydock, and in 1569 he hired a vessel and sailed from his mansion of The Lea, on the Rible, to the coast of France, and thence proceeded to Antwerp. For this he was declared an outlaw, and possession was taken of his estates. On March 17, 1576, his half-brother Richard obtained a licence from Queen Elizabeth to visit the exile in Antwerp, with intent to persuade him to submit to the royal pleasure. Hoghton was anxious to return, but could not make terms with the Court to retain his religion; he therefore remained in exile until his death, which occurred at Liège, June 2, 1580, aged sixty-three. He was buried under the high altar of the English College, Douai, which he had helped to found. He charged his executors to remove his body to the place where his ancestors lay in the parish church of Preston, of which the Hoghtons were patrons, when God should have mercy on his country, and restore to it the Catholic Faith and service.

> "Hys lyfe a mirrour was to all,
> Hys death wythout offence;
> Confessor, then, lett us him call,
> O blessed conscience."

His son and namesake, Thomas Hoghton, went with his father into exile, and was not recognised on the escheat in 1580. He was placed with Dr. Allen

at Douai College, whence he left to visit his father in Brabant in 1577. He probably returned, for he matriculated in the University of Douai, was ordained priest, and proceeded to the English Mission. He had no sooner arrived in Lancashire than he was seized and thrown into Salford Gaol, where great numbers of recusants were confined. There his name appears in the list of priests returned to the Council by Edmund Trafford and Robert Worsley in 1582. He was one of those who "do still contynue in their obstinate opynions; neyther do wee see anye likelyhoode of conformytie in any of them." His name continues in the lists of recusants imprisoned at Salford until January, 1584, after which it is lost sight of, and in all probability he went to swell the great band of confessors of the Faith who perished in prison unrecorded.

The half-brother of the exile, and curiously his namesake, Thomas Hoghton, was slain in a feud with the Baron of Newton in 1589, and his eldest son, being a minor, was given in ward to Sir Gilbert Gerard, the Master of the Rolls, to be brought up a Protestant. This system of gaining over Catholic families to the new religion was constantly practised, as in the case of Sir Roger Bradshaigh and others who were cruelly robbed of the Faith. All the rest of the family were true to the old religion, and the Hoghtons would still have been Catholics but for this unjust proceeding. Thus wrote Mr. Gillow in 1887, but recently the heir to the Hoghton estates has become a Catholic, and having married a Catholic lady, their children are being educated in the Faith

for which the de Hoghton of 1580 was so staunch a confessor.

It is of interest to remember that it was at Hoghton Tower in 1617 that King James, in the present banqueting hall, solemnly knighted the Sirloin of Beef, an incident which the writers of the *Victorian History of Lancashire*, despite their very full account of Hoghton, have thought fit to omit. Possibly the facts are none too decorous, but the incident tells us much of the manners of the royal guest and of his court.

To turn now to matters more ecclesiastical, the earlier directories of the Archdiocese of Liverpool (*e.g.*, 1915) give the date of the Brindle Mission thus: 16—, 1786. The latter is the date of the present church, cut in stone above the doorway of the chapel, and very pretentious the date looks. The former figures, 16—, need some completion. Fortunately, there are plenty of records from which to compile our story.

The chief jewel in the crown of the Brindle Mission is the holy martyr Edmund Arrowsmith, who attended to the Catholics of the district for some years, and the story of whose arrest is so graphically given in Dom Bede Camm's *Forgotten Shrines*. Father Arrowsmith came to the English Mission in 1613, the year after his ordination, and resided for the most part with relatives of his family at Denham Hall. Mr. Gillow in his Notes on Brindle (Cat. Rec. Soc., vol. 23) mentions that about 1622 Father Arrowsmith was apprehended and brought before Dr. Bridgeman, Bishop of Chester, with whom he had a controversy

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VENERABLE EDMUND ARROWSMITH

before being committed to Lancaster Castle. Thence he was released about the time of the negotiations for a marriage between Prince Charles (later Charles II) and a Spanish princess. Shortly afterwards he joined the Society of Jesus, as he had long desired, making his novitiate on the Mission, but spent two or three months in Essex before his profession under the name of Rigby in 1624. From that date he continued to serve the Mission at Brindle and the neighbourhood till his apprehension in 1628. He was arraigned at Lancaster, condemned to death for being a priest, and martyred August 28, 1628, aged forty-three. The martyr's right hand was secured by the Gerards of Bryn, and to this day is held in great veneration, at Ashton-in-Makerfield.

According to Mr. Gillow, the usual residence of the priest about this time was at St. Helen's Well, where also was the principal place where Mass was said in the district. The house and well are thus described by Kuerdon, writing about 1675 : " Over against Swansey House, a little towards the hill, standeth an ancient fabric, once the Manor House of Brindle, where hath been a chappel belonging to the same, and a little above it a spring of very clear water, rushing straight upward into the midst of a fayr fountain, walled square about in stone and flagged in the bottom, very transparent to be seen and a strong stream issuing out of the same. This fountain is called St Ellen's Well, to which place the vulgar neighbouring people of the Red Letter (Catholics) do much resort with pretended devotion on each year, upon St Ellin's day (Aug. 18)."

Mr. Henry Taylor, in his *Ancient Crosses and Wells of Lancashire*, gives some diagrams of the Well along with his interesting account, in which he says: "I could not find the chapel, but some of the stairs in the dilapidated house close by may have formed a portion of such an edifice." This was the residence of the Gerards of the Well, and so continued till the early part of the eighteenth century, of whom William married in 1619; Oliver Gerard of the Well was buried in 1664; the will of James Gerard of St Ellen's Well was proved at Chester in 1665, and that of Alice Gerard of the Well in 1679; besides many later entries in the Brindle parish registers. This Alice Gerard may justly be considered the foundress of the present Brindle Mission. Previous to her death in 1679, probably about 1677, she gave the site, and built upon it a new chapel and house in Gregson Lane, known as Newhouse. Among the Forfeited Estate Papers in the Public Record Office are several depositions made before the Commissioners in reference to this chapel. "George Hinton, of Brindle, Co. Lancaster, swore this 18th July, 1718, saith he hath known Newhouse ever since it was built by Alice Gerard, viz. about forty years ago, that one Green lived there about ten years and died about thirteen years ago, and this deponent did frequently hear the said Green say Mass there, after whose death Mr. Hutchison, a Roman priest, succeeded him, and used to officiate there till he died, which is about a year since, when Huddlestone succeeded him, and now usually resides there; That there are about twelve acres of ground belonging to the said house."

Forty years from 1718, the date of the above deposition, would take us to 1678, which may thus be safely inserted in future Catholic directories as the date of the Brindle Mission.

Similar evidence to that of George Hinton was given by William Hinton, William Turner, Thomas Oram, who mention Mr. Green, Mr. Hutchison, and Mr. Huddlestone as successive priests, and the date at Newhouse of its beginning as forty years previously. Samuel Peploe again, in his account of estates granted to superstitious purposes in and about Preston, Co. Lancs., reported: "Newhouse and grounds belonging to it in Brindle is mostly let in parcels. One Hutchison, a Popish priest, has lived on it some time, who succeeded Mr. Green, a priest, who died there."

From the above we gather that Mr. Green came to Brindle in 1695. He died in 1704, and was buried at the parish church of Brindle. Mr. Hutchison succeeded, and died at Brindle August 24, 1717. Mr. Huddlestone had charge of the Mission till 1721, when he was succeeded by Dom William Placid Naylor, the most distinguished of the monks in charge of Brindle, who during the last three years he was there was President-General of the English Congregation. His earlier years at Brindle were full of activity. He first acquired a cottage and 3½ acres of land from a family of the name of Coope, and in 1726, with the aid o various benefactions, he obtained possession of Stanfield House with the grounds on which it stood. Mr. George Hull, in his historical sketch of Brindle, mentions that before he built the chapel Father Naylor, like his predecessors, did duty at several Mission

stations. One of these was at Jack Green, which in 1860 belonged to a Mr. Livesay. When the old house there was pulled down, Father Smith (Brindle, 1829-1874) brought the old chalice and the vestments from the garret to his own house. Another station was at Woodhouse, going towards Clayton Green; another was at Slack, where the Fazackerleys lived; another at Thorpe Green. At these stations the priest celebrated the rites of the Church, and on one Sunday he announced where he would officiate the next; for he could not take them in rotation, because then Catholics had to go to Mass by stealth, and it was dangerous to allow it to be known where services would be held. Mass was also said at a house, one end of which now faces the entrance to Gregson Lane Mill. This old house has strong claims—even at the risk of a slight digression—to a passing notice here. It is believed to have been erected about 1580, and is a fine example of the comfortable yeoman's dwelling of that period; an interesting feature of the building being a small room in which the ironwork round the fireplace is hammered into a representation of the wheat and vine, emblematic of the bread and wine used in the Mass. It is said that at the beginning of the eighteenth century this house was the residence of the Gregsons of Gregson Lane, one of whom placed his initials, "G. G.," with a cross and the date, "1700," on the lintel of the porch, thus giving later generations the erroneous impression that the building was erected in that year. From it were taken, about 1880, some ancient vestments, which are now in the museum at Stonyhurst College. Near this

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house, about twenty years ago, was dug up a very ancient font, possibly of the ninth century; and in the garden of a cottage close by stands a beautiful old wayside cross. Local tradition asserts that at this same old house the Venerable Edmund Arrowsmith, the Jesuit martyr, said his last Mass. There are other interesting traditions of his presence in this neighbourhood.

Mr. Hull continues his historical sketch: "The former priest's house at Brindle and part of the chapel, as erected for and by Father Naylor, are still standing. They adjoin the present priest's house, a portion of which, in its turn, formed part of the second chapel, the present church being really the third building erected for divine worship on this spot." As priests could not then hold property, the buildings erected by Father Naylor were conveyed to him in the name of Mr. Woodcock, a Protestant friend, who lived at Walton, and whose successors lived at Bury, where Father Smith saw them, when he arranged for the transfer of the property. Father Naylor, on account of his position as President-General, appears to have been absent from Brindle, on business connected with the Order, from time to time; for it is on record, in the register of the Mission, that he left Brindle for "the last time" on July 16, 1769. He then retired to his Monastery of St. Lawrence at Dieulouard, in Lorraine, and when he got there he told his brethren—to quote Father Smith's account—"that he had laboured long in his Mission, and had come to lay his bones in his old monastery. He lived there two years before he went to his rest."

He had, indeed, laboured hard on the Mission, and most of the time filled important posts in the English Congregation. He was Definitor of the Province in 1733, Definitor of the Regimen 1737, Provincial of York 1741-1766, in which year he became President-General. It was he who built up the Brindle Mission, so that it became the parent of several others in the neighbourhood, and the Catholics of the district owe much to his remarkable foresight and ability.

Not content with labouring hard himself, Father Naylor appears to have done much to induce others to take up the then arduous and perilous work of the priesthood, for there are records of at least three members of his congregation who left Brindle to be educated at the houses belonging to the English Congregation which were then maintained on the Continent. These were the Rev. John Anselm Bolton, who was professed at St Lawrence's, Dieulouard, in 1751; the Rev. William Dunstan Garstang, professed at St Edmund's, Paris, in 1753; and the Rev. Ambrose Waring, professed at Dieulouard in 1761. The name of the first of these three—Father Bolton—is connected with what was most probably the last of the trials for high treason to which Catholic priests were liable until the end of the eighteenth century. During the time he was chaplain and incumbent at Gilling Castle, Yorkshire (1764-1793), he was, through the ill-will of a discharged bailiff, accused and tried for his priesthood; or, in other words, simply for having taught the Catholic Catechism to his parishioners. Many of the judges, magistrates, and other authorities of that date were heartily ashamed of the

atrocious penal laws which they were called to administer. This seems to have been especially their feeling in the case of Father Bolton, and the learned counsel who appeared for him took full advantage of it. He procured a catechism, took out its pages, and substituted pages of blank paper. When the proper time came he asked the discharged bailiff who had betrayed Father Bolton if this book, which he held up, was anything like the book from which he had seen Mr. Bolton teach Popery. The ex-bailiff boldly declared that it was "the very same book." "Was he sure?" "Quite sure." "On his oath?" "Yes." Counsel passed the book over to the Judicial Bench, and from there it went to the jury. It was, of course, found to contain not a word of Popery; and the priest was, to the credit of the Court, acquitted. This Father Bolton afterwards had charge of a mission at Ampleforth, in Yorkshire, and from his house, which still stands, grew the noble pile now known as St Lawrence's Abbey. He died on December 22, 1805, and a fine portrait of him is to be seen at Ampleforth, which has been reproduced by Dom C. Almond in his *History of Ampleforth Abbey*, where he most generously acknowledges the share the good monk from Brindle had in establishing what was to be the successor of his own Alma Mater at Dieulouard.

Father Naylor's successor at Brindle was Rev. Joseph Lawrence Hadley, who was there from 1767 to 1802, having acted for two years as Father Naylor's assistant. Father Hadley built the present spacious and substantial church, which bears the date, as already mentioned, over its main entrance. After

serving Brindle for nearly thirty-six years, Father Hadley retired to Liverpool, where he died. He was, in common with other Catholics of that date, interred in the burial-ground of St James's Protestant Church, at the top of Parliament Street. At this time the congregation numbered about 600, whilst in 1784 Bishop Mathew B. Gibson confirmed 168 persons at Brindle. About this time the children of the district received such education as could then be afforded them at several small schools. One of these, known as "Old Betty Slater's," was at the Straits; another, kept by one "Dicky" Wilson, was at Coupe Green, which is said to have taken its name from the local family already mentioned. On the erection of the present church, the former chapel is believed to have been used as a school.

Immediately after Father Hadley's retirement in 1802, the Mission was placed under the care of Rev. James Alexius Pope, and of him his successor, Father Smith, said that "he believed no mission ever had a more deserving or a better priest than Mr. Pope was." But the same words might have been used with equal propriety of Father Smith himself, the truth being that during the long period of 153 years the Brindle Mission was blessed with a succession of remarkable men, the four of them sharing between them the century and a half. Father Smith's great desire was, if he knew a boy who was promising for the Church, to get him to college and ultimately admitted to Holy Orders. In this he was singularly successful. Among those whom he was instrumental in getting thus trained were Rev. J. C. Proctor, O.S.B.; V.R.

Canon Carter, afterwards of Bolton; Rev. M. G. Brierley, O.S.B.; V.R. Canon Baron, afterwards of Corby, Lincolnshire; Rev. Will. Baron; V.R. Canon Walmesley, afterwards of Preston; V.R. William Canon Walmesley; Rev. William Crook; Rev. Edmund Crook; Rev. Henry Ryley; Rev. James Thompson; Rev. Thos. Parkinson; Rev. J. A. Worden, O.S.B. There was one embargo that Father Smith always put upon the priests who owed their training to his efforts, and that was that in the Holy Sacrifice they should never forget the congregation of Brindle. The good Father died at his post on January 29, 1874, and was interred in the graveyard adjoining the church. In the early days of his incumbency a former Brindle boy, who had risen to a position of affluence by his industry and integrity, built the schools which have now done duty for three generations, and on which the following inscription may still be read: "Erected by Mr. Joseph Knight, of Chelsea, for the benefit of the Brindle congregation, and as a token of respect for his native place, A.D. 1831."

The Brindle Mission is the "mother" of Brownedge, Walton, Clayton Green, and Leyland. "It is," says Mr. Hewitson, in his *Country Churches and Chapels*, to which we would refer the reader for further "racy" details, "an elevated pastoral district, with a peaceable, widely-spread population, and has some of the most puzzling roads in the Western hemisphere. We have managed a few roads in our time, but in all our wanderings we have met with none more mixed up or perplexing than those in the arcadian

region of Brindle. It is indeed an old-world spot, the chapel snugly hid away in a deep dell and not seen until one is within fifty yards of it. But it was placed there in times of persecution; and all the surroundings have the same air of peaceful retirement so greatly favoured by our Catholic forefathers." But the days of retirement are past, and we may justly hope that Brindle and Hoghton will remember their former glories and be an example to Catholic Lancashire in times of prosperity, even as they were in times of suffering and persecution.

# CLAUGHTON

Monsignor Gradwell, in his account of the Catholic Church at Claughton (*Catholic Family Directory*, 1885), states that in the reign of Elizabeth, James and Hugh Anderton, the Vicars of Garstang, three miles distant, are said to have clung to the old Faith, and that there was a local tradition that St. Helen's Church, at Churchtown, continued to have Mass said in it long after the new religion had been set up in the neighbouring churches. The Squire of Claughton at that time was a minor, but he escaped the peril of perversion, under which so many heirs of great houses fell away, and later on married a Miss Braddyll, who earned the honourable title of a "bigoted Papist" in the pursuivants' reports. As the reign of Elizabeth advanced, we find him in prison in Manchester on account of his faith, and again and again called upon for fines for his own and his wife's recusancy. In the year 1591 there was a chapel at Claughton, in Garstang, near to the house of Thomas Brockholes, holding lands called Langscales, and proceedings were instituted to ascertain "whether the lands were given for superstitious uses, that is, to find a priest to sing Mass in the chapel"; and five years later an action on the part of John Downing against Thomas Brockholes was tried at Preston, to settle the question, though with what results is not known.

Thomas Brockholes' second wife was Dorothy Leyburne, of Cunswick, Co. Westmorland. She was repeatedly fined for her recusancy, and appears in the annual lists with her husband, who principally resided at Heaton, until his death there in 1618. In 1607 this Thomas Brockholes came within the operation of one of those iniquitous grants, first begun by James I, by which the benefit of his recusancy—that is, two-thirds of his estate, with other penalties imposed by law—was handed over to the voracious appetite of a needy Scotsman, David Stewart. In the following year, after the Scotsman had squeezed all he could out of the estate, Mr. Brockholes' recusancy, with that of other Lancashire Catholic gentlemen, was transferred to another hanger-on of the Court, Charles Chambers, perhaps an Englishman, for the English had then begun to grumble at the plunder the Scotch favourites of King James were reaping from the English Catholics.

Successive generations both at Claughton and at Heaton Halls felt the full pressure of the penal laws. In each of these residences there were chapels. In the seventeenth century two priests of the family appear in the diaries of Douai and Lisbon : Thomas and Roger, younger sons of Thomas Brockholes. Both of them often said Mass at Claughton and at Heaton. The elder, Thomas, took the missionary oath at Douai College, September 8, 1676, and in due course was ordained priest, and came on the Mission. In the reign of James II he officiated at Whitehall, London, and in March, 1697, he appears to have been in Lancashire. About 1716 he was acting as chaplain

to the Masseys of Puddington Hall, Cheshire, and in 1717 he was at Standish Hall, the seat of the Standish family, but subsequently he removed to Burgh Hall, near Chorley, where he died on November 10, 1738.

The younger brother, Roger, took the oath at Douai in 1678. In 1695 he came on the Mission, and was appointed senior chaplain to the Convent at York Bar, where he died in 1700.

In the following generation there were three Brockholes priests: Thomas, Roger, and Charles, this last of the Society of Jesus. Thomas, the eldest of the three, became an alumnus at Douai, December 8, 1705, was ordained priest in 1706, and remained at the College for many years as general prefect and procurator. In his later years he was Vicar-General to Bishop Stonor. He died on January 16, 1758, at Chillington, where he had been priest since 1730.

Roger Brockholes was born at Claughton in 1682, and after studying some time at Ladywell, Fernyhalgh, went abroad and was admitted to the English College, Rome, October 17, 1703. He was ordained in 1708, and came to Lancashire in 1710, where he served various districts round the place of his birth, eventually fixing his abode at one of his father's farms, now called Priestholme, and he thus appears in Bishop Dicconson's list in 1741. He died the following year at Priestholme, which was eventually settled upon the secular clergy serving Claughton.

Charles, the third priest of the family, was born in 1684, entered the Society in September, 1705, and was sent to Maryland in 1711. He returned to England in 1716, and served the Missions of Blackrod

and Wigan for many years, dying at the latter place in 1759, the last of his family.

The name of Brockholes was then assumed in succession by the three sons of Mary, daughter of John Brockholes, and sister of the three priests above, who had married, in 1710, William Hesketh, of Maynes Hall. After the death of her three sons without issue the estates passed in 1783 to the Fitzherberts, who likewise assumed the additional name of Brockholes. The beautiful pre-Reformation chalice now at Claughton chapel came to the Brockholes through the Hesketh's of Maynes Hall, where it had long been in use. Tradition says that it once belonged to the parish church of Poulton-le-Fylde. It was carefully repaired and regilt, at the expense of Mr. Francis Brockholes, by Messrs. Hardman, of Birmingham, under the direction of the elder Pugin. A new paten was made to replace the old one, which had been converted into the lid when the chalice was used as a ciborium.

The old Squire, as he was familiarly called, kept up a friendly rivalry with the priest of the time, Monsignor Gradwell, as to who should be foremost in their affection for the church. Mr. Brockholes gave the stations, besides many other valuable requisites for the altar; he also gave the Lady Altar and Monsignor Gradwell that of St Joseph. "A thousand pounds from each would not cover the expenditure incurred about this time in adorning what both loved —the House of God." The Squire just before his death conveyed to the Bishop a most eligible plot of ground adjoining the church, for a cemetery, and he

undertook to lay it out, fence it, and hand it over to the ecclesiastical authorities, free of charge. He died December 21, 1873, in the seventy-fourth year of his age, "greatly honoured and deeply lamented."

So much for the family at Claughton Hall. Of the successive priests, it seems clear that Father Thomas Whitaker, the venerable martyr, attended to the Catholics of Claughton. He was arrested at Blakehall in Goosnargh, the next parish to Claughton, and conducted to Lancaster Castle, where he arrived August 7, 1643. After three years in that most awful prison he was executed, having throughout shown the highest degree of every Christian virtue. His portrait has been preserved at the English College, Valladolid, where he studied, and a statue to his memory was erected in the cemetery at Claughton by Mgr. Gradwell, a precedent which might with great advantage be followed in other districts, where a better knowledge of those who died for our holy Catholic Faith is much to be desired. Among the many relics of olden times at Claughton is a small wooden tabernacle used by Father Whitaker to keep the pyx and Blessed Sacrament for the sick.

Mgr. Gradwell asserts that the next priest was a Rev. T. Walmesley, but Mr. Gillow does not think that there was any priest of that name at the date in question. Rev. Edward Blackburn, the next in order, was certainly at Claughton in 1673, as appears from the original register of the Lancashire Clergy Fund, which was instituted in that year and is subscribed by Mr. Blackburn. In an article in the *Month*, May, 1873, a paper is given extracted from the Harleian

Miscellany, containing the signatures of a certain number of priests to some arrangement among themselves to say certain Masses and collect funds. Among the signatories is Edwardus Blackburn, and he is named collector for the Hundred of Lonsdale. The date is February 28, 1675, and the Edward Blackburn named is evidently the priest at Claughton. The document had been found by Bolron, the informer, at Stonyhurst, then the residence of Richard Sherburne, Esq., in the room of the chaplain, Rev. Edward Cottam. Bolron, who had received a warrant from the Privy Council to make search in the houses of the Catholic gentry of Lancashire for treasonable papers, pounces upon this innocent list, and in a letter dated December 6, 1680, forwards it to the Privy Council as a convincing proof of the damnable plots got up by the Jesuits against the life of his most sacred Majesty Charles II, and for the destruction of the Protestant religion!

Benefactions began, even at this early time after the grinding persecutions of Elizabeth and Cromwell, to be bestowed on the Catholic clergy, and it was in 1680 that we first find mention of what long went under the name of the "Garstang Parish Trust." By a deed bearing date June 24, 1680, William Graddell of Barbles Moor, Gent., appointed Rev. E. Blackburn trustee in his place for a benefaction from the Molyneux family.

At what date Rev. R. Taylor came as assistant to his uncle, Mr. Blackburn, is uncertain. He was certainly at Claughton in 1684, as the annual meeting of the clergy was held at his house in that year, and

this brings us to a still more important fact in the history of the Claughton Mission. The uncle and nephew, about this time, purchased a plot of land in Claughton, upon a portion of which the church and house now stand. The purchase money was £205, of which Mr. Blackburn paid £100 and Mr. Taylor £105, whilst the latter was at the sole charge of building the house. It was a sufficiently modest building at first, consisting only of the present lobbies and the vestry, with the rooms above; and more than a century elapsed before it received any considerable addition. There was, of course, no chapel attached to it, for the severity of the times did not allow of any building being devoted to Catholic worship. No doubt the priest was accustomed to say Mass, as occasion offered, sometimes at home and at other times in the houses of devout Catholics in the neighbourhood. Small, however, as the old house was, it was the seedling from which the present most complete establishment was to grow. Mr. Hewitson thus describes his first visit to Claughton: "For sweetness of position, richness of isolation; for sunny hillsides and shady glens; for smiling farmsteads and magnificent woodland scenery and all that makes country life a joy and a talisman, commend me to Claughton." The writer was alluding to the natural charms of scenery, but to the Lancashire Catholic, Claughton has the additional charm of always having been well in advance of the times, so far as the practice of the Catholic religion was concerned, and of having to-day many remains of great interest to show the difficulties through which that Faith and its adherents had to pass.

Rev. E. Blackburn died September 20, 1708, having been more than thirty years resident at Claughton, and, as he was then called, "secular clergy incumbent" of Garstang parish. His nephew and successor, Rev. Richard Taylor, lived to an extreme old age. There is still remaining at the Rectory an oak desk carved with his initials, R. T., and the date 1680, and in the library are some valuable books of divinity and ecclesiastical history marked with his name. In 1714 he named Rev. Christopher Tuttell, then priest at Fernyhalgh, and Rev. William Caton, of Great Eccleston, as his successors in the Garstang Parish Fund, he having during his term of office received the additional benefaction of £100 from Mrs. Grace Barnes and placed it under the same Trust. Mgr. Gradwell states that in 1715 Mr. Taylor retired to an obscure house in Goosnargh, where he officiated with great privacy to the poor Catholics as often as it was thought safe and prudent to do so. He was frequently sought for by the priest-catchers, but always eluded their search. This was the time of the first Stuart Rising, when all Lancashire was in a ferment, and the Catholics had much to suffer from their loyalty to the old Stuart line of kings. Mr Taylor died in 1726. In his will he describes himself as Richard Taylor, of Claughton, gentleman. Another relic of him, which is still preserved, is a flat stone, 1 inch thick and 13 inches long by 12 inches wide, and appears to have been inserted over a fireplace. At the top in low relief is a representation of the Host, in the middle his initials R. T., and between them the Sacred Heart. Below is the date 1714. This is the

more remarkable as the Devotion to the Sacred Heart had only recently been introduced into England by the preaching of Father Colombière, S.J., confessor of Mary of Modena, Queen of James II. It says much for the earnestness of Father Taylor's devotion that, in times of so much risk and uncertainty, he should have had these sacred emblems carved in stone and exhibited conspicuously in his house.

Rev. Richard Birtwistle was at Claughton only for a short time, and was succeeded by Rev. Roger Brockholes, a younger son of the squire. He was born in 1682, and was ordained in Rome in 1708. At what date he came to Claughton is uncertain, but he settled at one of his father's farms, now called Priestholme, and in the tenancy of Mr. Rogerson. Here is a very good example of a priest's hiding-place. It is on the first floor, in a small lobby off the main room. I found that I could just stand in it, but to spend a day or more there would be conducive neither to health nor comfort. However, it reminded me very forcibly of what our forefathers had to put up with, and of the words of the old Squire of Crosby, who writes in his diary in 1716: "I spent a day in a strait place for a fat man!" That was in the same year, 1716, mentioned above, when the Hall at Crosby was being searched for priests and Papists. The old house at Priestholme still exists exactly as Father Brockholes left it. Mass was said for many years in the main room on the first floor, and there are still preserved a cupboard nicely carved with sacred emblems and other relics of his stay.

Rev. Roger Brockholes died October 10, 1743. His

brother Thomas, though the eldest son, renounced his worldly prospects, went to Douai College, was there ordained, and long served the Mission at Chillington, in Staffordshire. He may well be considered the greatest benefactor of the Claughton Mission, as it is chiefly owing to him that Butt Hill Farm belongs to the priest, and the generous manner in which he bestowed the gift greatly enhanced its value.

Rev. Roger Brockholes was succeeded by Rev. James Parkinson. During his pastorate the house built by Mr. Taylor was bought for the use of the priest from its then owner, Mr. L. Butler. This purchase was made in the memorable year 1746, when Prince Charles Edward made his disastrous march through Lancashire to Derby; but the political troubles of this second rising seem to have exerted no retarding influences on the peaceful growth of the Claughton Mission. Mr. Parkinson converted the room, now occupied as a library, into a chapel, and there are still—*i.e.*, in 1873—remaining in the floor marks where the altar-rails were fixed. It was approached from the back by stone steps, which still exist, now forming the shelves of a cupboard at the head of the stairs. Rev. James Parkinson died January 26, 1766, of a fever caught in attending the sick of his flock, after having served the Mission of Claughton about twenty-two years.

The next priest was Rev. John Barrow. He was in every sense of the word a most remarkable man. After beginning his ecclesiastical studies in Rome, he returned to England on business, and was actually seized by a press-gang, and forced to serve on board

a man-of-war for seven years. On one occasion he was severely wounded in the hand. At length he escaped by leaping through a port-hole into the sea and swimming ashore. When retaken and tried by court-martial, he got off by pretending to speak no other language but Italian—he evidently could not be a British bluejacket—and when told by the suspicious president that he was acquitted and might go, he had the presence of mind to pretend not to understand, but asked the interpreter, "Che dice?" ("What's he saying?") In an interesting letter, which, however, scarcely bears quotation in full, he writes: "Claughton, 23 Sep. 1808. Most Rev. and truly esteemed Friend, You cannot entertain a greater desire to renew our former friendship and real regard for each other than does the Old Tar of Claughton; where I have been and hope to remain while my old timbers stick together . . . I arrived at Claughton 13th July, 1766 and have remained stationary ever since, these 42 year and 3 months . . . I will conclude this letter, though in years younger than you are (for I am now 74) with every good wish etc."

Mr. Barrow twice effected great alterations in the church; the second time, in 1794, he considerably enlarged it, and to this day it remains substantially what he left it. But he was far from being satisfied with having placed on a satisfactory footing the spiritual interests of his flock. He became overseer of roads to the township, and he acted with such vigour and determination that the roads of Claughton became the wonder of the neighbourhood. The following anecdote is related by Mgr. Gradwell:

"His demands upon the farmers for supplies of stone for the new roads became so frequent, that loud murmurs expressed their discontent. On one occasion a farmer named Hothersall so far lost his temper as to threaten to shoot 'Old Barrow' when next he came across him. This soon got to Mr. Barrow's ears, and at once he accepted the challenge, ordered out his horse, took down his brace of pistols, and lost no time in riding to the spot where he expected to find Hothersall. Arriving where the men were busily employed in collecting road metal, he called out, 'Is Jack Hothersall here?' and at once offered him one of the pistols, retaining the other for himself. As might be expected, the grumbler was not prepared for such an encounter; he silently withdrew, and the work of road-making went on apace. He likewise acted as overseer of the poor, and it was in consequence of his untiring exertions that the workhouse, now disused, was erected in the lane leading from Fleet Street to the high-road.

The services rendered by him to the Secular Clergy Fund were of inestimable value. In the year 1783 he was appointed collector for the Hundred of Amounderness. For twenty-eight years previously Rev. J. Carter, of Newhouse, had been book-keeper and master of the fund. In those days good investments were scarce, and it had been the practice to lend out moneys on bond to numerous individuals. This often led to difficulties, as by deaths the bonds occasionally passed into new hands, the principal could not be recovered, and often the interest fell into arrear. It was resolved, shortly after the appointment to office of

Mr. Barrow, to have all the accounts paid in and lodged for security in the English funds, then bearing 4 per cent. interest. The task was entrusted to Mr. Barrow's management, and well did he discharge the trust. The following racy anecdote belongs to this period. A sum of money, under £100, belonging to the fund, had somehow got into the hands of Mr. Cawthorne, then M.P. for Lancaster, and owner of Wyreside and Bleasdale; but neither interest nor principal could be got from him. The privilege of a Member of the House of Commons protected him from arrest, but Mr. Barrow, nothing daunted, having got the debt legally transferred to himself, took advantage of a dissolution of Parliament, and accompanied by a Sheriff's officer duly furnished with a writ, attended the hustings at Lancaster on the nomination day. When Mr. Cawthorne advanced to address his constituents, the officer arrested him for the debt. Mr. Cawthorne remonstrated, said he had no money; but Mr. Barrow insisted, and reminded him that he had plenty of friends about him, and that the sum was small. The appeal was successful, the money was raised, and given to Mr. Barrow. Mr. Cawthorne was released by the Sheriff's officer, and Mr. Barrow went home with flying colours. In August, 1787, Mr. Barrow paid over to Mr. Dennett £19 16s., the balance remaining in his hands to the credit of the fund, and retired from office. He had rendered a most important service to his brethren by thus collecting the small scattered sums constituting their fund, and in after years he recalled it with evident gratification.

In corroboration of the foregoing anecdote from

Mgr. Gradwell, the two following are quoted from Mr. Hewitson. The Vicar of Chipping had the misfortune to offend Mr. Barrow, who swore that if he ever caught him he would horse-whip him. Well, the Vicar happened to turn up one fine day in some part of the district, and having ascertained this, Mr. Barrow set off to administer the promised castigation. In the meantime the Vicar had got an inkling of the approaching Nemesis, and he lost no time in shifting his quarters. Father Barrow gave chase for some distance, but fright put mettle into the movements of the Vicar, who escaped rapidly to his own native hills. His own people, too, sometimes felt the force of his ire. One Sunday some singing was going rather awkwardly in the chapel, and amongst the singers there was one unlucky wight who made a most unhappy noise. Father Barrow having had his ears sufficiently grated during the earlier portions of the service with this man's "vocalisation," finally lost all patience, and turning round from the sanctuary, said: "Will ta hold thy noise! thou roars worse than Sandham's bull." There was a bull belonging to one Sandham in the district, which bellowed so awfully that it became a complete nuisance to all the folk in the neighbourhood; and the blunt honest priest could not bethink himself of a better illustration for the benefit of the roaring singer, which, we imagine, put a speedy quietus upon him for some time afterwards.

But Mr. Barrow was no fool. We have mentioned his excellent work for the Secular Clergy Fund. The loyal part he took in the bitter controversies which then agitated the Catholics of England was acknow-

ledged by the authorities in Rome, and amongst the archives of the Mission is still preserved a letter in Latin from the Cardinal Antonelli of those days, in which his fidelity to the Holy See and his zeal in championing its cause are set forth in warm terms. His zeal and wisdom led him to have a large share in founding the great College of the North at Ushaw. It was a question where land could be obtained for the new college, rendered necessary by the confiscation of the colleges in France due to the French Revolution. At last it was decided to purchase from Sir Edward Smythe a portion of Ushaw Moor, and there erect the necessary buildings. Unfortunately, Sir Edward was not a free vendor, as by the entail of the property he could exchange, but was not able to sell. This was a new source of delay, and here Mr. Barrow came to the rescue. He entered into correspondence with Sir Edward, and undertook to purchase a property required to effect the exchange. Indeed, in spite of endless difficulties, the energy of Mr. Barrow triumphed, a desirable property was purchased for the exchange, and Ushaw Moor was conveyed to the Bishop.

Mr. Barrow died February 12, 1811. For the next hundred years the Mission of Claughton was in charge of members of the Gradwell family—two brothers, Robert and Henry, and their nephew Robert. All were men of exceptional refinement and ability. Robert the uncle left Claughton (1809-1817) to become Rector of the English College at Rome, and from that post he was appointed coadjutor to the Vicar-Apostolic of the London District. He died in 1833, at the early age of fifty-six. Rev. Henry Gradwell (Claugh-

ton, 1817-1860) enlarged the chapel by adding the sanctuary and raising the roof, and in the following year (1836) he built the present most comfortable house. With the assistance of Catherine Barton he bought the land and built the present schools, which all agree are an ornament to the neighbourhood. "The memory of this good woman," writes Mgr. Gradwell, "ought never to be let die in Claughton. She must be reckoned as the first founder and chief benefactor of the schools; her love of education, her forethought and generosity, deserve the lasting gratitude of the children and their parents." In her early years she had entered the service of the Duke of Norfolk, who married a Miss Brockholes, and she rose in his service till she became housekeeper at Arundel Castle. Her later years were spent at Claughton, and she is buried at Newhouse.

Rev. Robert Gradwell, jun., came to assist his uncle in 1856. He took over the full charge in 1860, and from that date till his death in 1906—a period in all of no less than sixty years—his one pleasure was to adorn the church, the grounds, and the presbytery. Besides the not inconsiderable income of the Mission, he spent a very fair private fortune on these objects, and he left the Mission at his death rich in historic associations, and in all that could make it pleasing to the scholar and the antiquarian.

In 1894 he celebrated the centenary of the church, which had been opened by Mr. Barrow in 1794. But portions of the priest's house were used for Mass, a hundred years previous to this again, in the time of Mr. Blackburn and Mr. Taylor, so that the site as a

whole ranks amongst the oldest of our present Lancashire chapels.

Rev. Henry Holden came as assistant to Mgr. Gradwell in 1889, and succeeded him at his death. In 1916 he was transferred to St Peter's, Lancaster, but even the great beauties of that church and mission could not repay his regret at leaving Claughton. He was succeeded by Rev. James Lowry, to whose kindness and hospitality the present writer is indebted for a most pleasant week of pilgrimage to this and the neighbouring Catholic chapels of the Fylde.

# PLEASINGTON

THREE miles west of Blackburn is Pleasington Old Hall. There is a tradition that at one time it was monastic property; later it became the home of the de Plesyngton family, whose history can be traced through the thirteenth and fourteenth centuries. At the end of the fourteenth century the manorial estate passed with the marriage of an heiress into the de Aynsworth family. These Ainsworths held it for about four hundred years, the last direct male representative of the family dying in 1779. His estates, being heavily mortgaged, had been publicly sold by auction two years before, and were bought by Mr. Richard Butler, of Preston, a cadet of the ancient family of Butler of Rawcliffe. Mr. Butler built the New Hall, and laid out the extensive gardens and park. Regarding the de Plesyngton family, it gave a martyr to the Church in the person of Father William Plessington, for many years chaplain to Mr. Massey, of Puddington. He was tried for his priesthood at Chester, and executed July 19, 1679. His grave has recently been discovered at Burton in Wirral.

The Old Hall, of which an illustration is given, is still perfect, despite a few more recent improvements. There are many quaint recesses in the walls, one being for holy water, according to tradition; whilst

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recently a hidden chamber was unexpectedly discovered, pointing to the priests of old having been hidden there. What may be stored in the attics under the roof cannot at the moment be discovered; for the present tenant, who takes great pride in the old house, tried more than once to make his way into the topmost floor, but the boarding would not carry his weight, and the ceiling of the room below gave way under his feet. There is, however, the constant tradition that Mass was said here, and at some future date interesting discoveries may be made. The old doorway is very remarkable; it is divided into five panels, the first and last reading: R. H. 1587, Richard Ainsworth; the second, T. H., for Thomas Hoghton and his crest—a bull's head couped; the third, three battle axes for Robert Ainsworth; the fourth, J. S., for John Southworth and his crest—a bull's head erased. The Ainsworths, Hoghtons, and Southworths were the chief landowners in Pleasington at that date.

Mr. John Francis Butler, son of the aforesaid Richard, built the present church as an act of thanksgiving for his recovery from an accident, whereby he was nearly killed on the spot where the church now stands. The building was begun in 1816 and completed in 1819, at a cost of £20,000, though a competent authority states that it would cost three times that sum nowadays. The church is a large and lofty fabric in the early decorated style of Gothic architecture, and comprises nave with clerestory, side aisles, and octagonal chancel apse. It is built of hand-dressed stone, and ornamented with countless

statues and designs. The total length is 119 feet, and the width 60 feet. In the interior, the aisles are divided from the nave by arcades of pointed arches, the nave from the chancel by a bold pointed arch.

Father Edward Kenyon was the first resident priest, and justly was he proud of his new church. At that date there was nothing to compare with it in Lancashire, or indeed in any part of England; even to-day, after a hundred years, the writer knows of no church which has so pleasing an effect. This is largely due to the improvements carried out in 1913, when stained glass was put in the chancel windows, the gift of the late Monsignor Canon Burke, as a memorial to his parents. The coloured windows are justly described as "a splendid example of the designer's art." The subjects are Blessed Thomas More, Blessed John Fisher, Blessed John Forest, O.S.F., the Crucifixion in the centre, then Blessed Richard Whiting, Abbot O.S.B., Blessed Thomas Hoghton, Carthusian, Blessed Edmund Campion, S.J., and below these three windows to each scene, The Annunciation, The Nativity, The Baptism of Our Lord.

The succession of priests has been as follows: Rev. Edward Kenyon (1816-1828), when he retired to Woolston—he died there in 1837; Rev. P. Orrell (1828-1834); T. Holden (1834-1839); H. Sharples, later Bishop (1840-1845); Rev. John Pedduzzi, Rural Dean (1846-1878); H. Mulvaney (1882-1890); J. Lawless (1890-1915); Rev. Anthony van der Beek (1915).

At Pleasington are several pieces of very handsome

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PLEASINGTON PRIORY

altar silver—namely, a monstrance, thurible, and incense boat—all hall-marked. They bear the de Hoghton crest, and on each is inscribed the words, "ORA PRO GULIELMO HOGHTON." The hall marks are interesting: the date letter a capital X 1817; the crown for Sheffield, inverted to differentiate the earlier marks; the lion passant and R.G. on a scroll for Robert Gainsford. He entered his mark in 1808.

The candlesticks on the high altar are very fine. They are of solid brass, as heavy as one man can lift, and bear in front the crest of the Cliftons of Lytham, but how they came to Pleasington is nowhere recorded. A note by Father Lawless records: "There is the body of St Publianus, Martyr, under the altar; the seals are perfect, but there is no certificate. It was given at Rome, according to the inscription on the case, to John Butler, Esq., the builder of the church."

Regarding the silver ornaments mentioned above, these seem to have had some narrow escapes, for the indefatigable Father Robert Smith came across the following piece of information: "In the early days the Priory was often broken into. Many valuable articles were stolen, and it became necessary to remove all church plate daily to the presbytery—a little plain, square-built house across the road—where the vestments had also to be kept. It is narrated that on one occasion, when the priest was away, an attempt was made to enter the presbytery. It was a moonlight night, and the housekeeper, who kept in her bedroom a garden fork for purposes of self-defence, discovered that a man was endeavouring to unfasten

the bedroom window. By pushing the handle (!) of the fork through the window she succeeded in knocking the man down, and then, fearing the consequences, she stepped aside, just in time to save herself from several bullet shots which were fired through the window. The man, however, who had fallen to the ground, must have broken his leg, for the housekeeper saw him being carried away by two other men." A later incumbent has wisely let his adjoining schoolhouse to the local constable, so that with the "Police Station" in large letters next door he is fairly safe from similar depredations.

From the date of the opening of the church a cemetery has been attached to it, where are buried successive generations of Catholics from a wide distance round. It has indeed become a most favourite place of burial, and recently fresh land has been added to the older portion. Certainly, the natural picturesqueness of the neighbourhood and the charm of the beautiful church make Pleasington Priory a most attractive spot; little wonder, then, that there is an almost continuous stream of visitors to cemetery and church alike, whilst the building of new houses in the neighbourhood gives hope that the church—for long too large for its resident congregation—may soon be as well filled as it deserves.

# APPENDIX I

## AN OLD LANCASHIRE MISSION

By the Rev. Daniel O'Hare,
*Reprinted from the "Ushaw Magazine," December*, 1892

Searching recently for a record amongst a drawerful of papers brown with age and worm-eaten, I came across a list of subscriptions and contributions towards building a new College at Ushaw, remitted, at various times, to Bishop Gibson, by the Rev. Antony Lund. The amount reached a total of £1,260 4s. 7d. The Rev. Antony Lund was one of my predecessors at Fernyhalgh; and to him I owe the church wherein I minister and the house in which I am writing. I have thought that perhaps the editors will give me space in the *Ushaw Magazine* for an account of this interesting old mission, connected as it is with *alma mater* by the bounty of Mr. Lund.

Fernyhalgh is a secluded, well-wooded country spot in the eastern part of the township of Broughton, about four miles north of Preston. Here, hallowed by pious traditions, amid bluebells and white wood-sorrel and golden saxifrage and celandines, rises a spring of water known as the Ladye Well. Close by stood the first chapel of Fernyhalgh; but the date of its erection is not known. The earliest mention of the place is in a document of the middle of the fourteenth century, signed by Zouche, Archbishop of York. In the Chetham Society's "Chauntries of Lancashire," p. 283, it is stated that "on January 8th, 1348-9, a licence was granted by the Archbishop Zouche to Thomas, son of Gilbert de Single-

ton, to have Divine service by a fit chaplain within his manors of Broughton, Fernyhalgh, and Farmunholes for three years, without injury to the parish church of Preston in Amounderness." It may have been at this time that certain lands, which are still named the Chapel Meadows and the Chapel Tenement, were made over to the support of the chauntry priest. A much earlier origin is ascribed to the chapel. It is said that a virtuous and wealthy Irish merchant, caught in a tempest on the Irish Sea, had recourse to him who of old stilled the storm at sea, and vowed, in return for his life, to perform some conspicuous work of piety. The storm abated, and the merchant was saved. Having landed in Lancashire, he prayed for direction in respect of the fulfilment of his vow. In a vision he was commanded to seek for a spot called Fernyhalgh, and there to build a chapel, where he should find a crab-tree bearing fruit without cores and overhanging a spring. For a long time he sought in vain. At length, when he had taken lodging for the night in a house near Preston, he heard a milk-maid excusing her late return occasioned by the pursuit of a cow that had strayed to Fernyhalgh. In the morning he reached his goal and found the crab-tree and the well. Close by was an image of our Blessed Lady, whence the chapel that was built was dedicated to the Virgin Mother of God, and the spring was called the Ladye Well. The Rev. Christopher Tuttell, uncle of the Rev. Hugh Tuttell, better known as Charles Dodd, the Church historian, is the authority for this legend. For about thirty years he was pastor of Fernyhalgh, and he was born and brought up in the neighbourhood. There is in my keeping a small finely worked silver-gilt chalice inscribed on the base with the words: "*Dosus Maguir rex fermanae me | fi | fe mccccxxix.*" It has been

conjectured that this Prince of Fermanagh was a descendant of the founder of the chapel. (See note, p. 180.)

In November, 1547, the first year of the reign of Edward VI, an Act of Parliament assigned to the Crown all chauntries and free chapels, with all the moneys destined for obits, anniversaries, and church lights, and all guild lands held by Fraternities for the same purposes. The chauntry at Fernyhalgh was demolished, and its revenues, furniture, and bell were confiscated. It appears that the materials of the building were carried away and applied to profane uses. Still the site of the chauntry continued to be accounted a holy place. During the lurid days of Elizabeth and her Stuart successors, and in Cromwell's iron time, Catholics, who were numerous in the district, assembled for prayer at the well. Near as the place is to Preston, it is even now but little known. Its hiddenness afforded comparative security to the hunted priests, whose hiding-places abounded in the neighbourhood; and its pious associations helped to keep alive the faith in men and women whose fathers had worshipped there in better days. Many extraordinary graces are said to have rewarded the devotion of these people; and a miraculous virtue was attributed to the water of the Ladye Well.

At the accession of James II., in 1685, the Catholics of England took heart again. At Fernyhalgh immediate preparations were made for building a new church on the old site. Half an acre of the old chapel tenement was purchased from Hugh Charnley of Durton, yeoman, who, "for a certain sum of money, and for other causes and considerations, granted a lease thereof for a thousand years to George Leyburne of Nateby, Nicholas Wadsworth of Haighton, Cuthbert Hesketh of Whitehill, Goosnargh, and Robert Shepherd of Broughton, gentle-

man, with a yearly rent of one peppercorn, if the same should be lawfully demanded." By the end of the year 1686 the edifice was completed. In appearance it did not differ much outwardly from the larger dwelling-houses of the locality. The ground floor was used for the residence of the priest, and a spacious upper room served for the chapel. The building cost £225 7s. 2½d. It extended from north to south. Later (probably about the year 1772), a wing was added on the western side to give accommodation, as it is said, for the annual meeting of the Lancashire clergy.

The faithful for many miles around were filled with delight to be able to worship again in a church on the venerated ground of the old chauntry; and they gladly availed themselves of the renewed opportunities for the practice of their religion. The new building was thronged with pilgrims from a distance, who saw in its opening a harbinger of brighter days. There is at Fernyhalgh a copy of a memorandum, dated September 8, 1687—the original cannot be found—to the effect that "The Right Rev. Bishop Leyburne confirmed at Ladye Well Chapel 1,099 persons." At first sight the number seems to be incredible; but the circumstances of the period make it quite probable. In the thirty years which elapsed between the death of the Right Rev. Richard Smith, in 1655, and the consecration of the Right Rev. John Leyburne, in 1685, there had been no Bishop in England. Moreover, Bishop Smith, who was Bishop of Chalcedon and Vicar-Apostolic of England from 1625 till 1655, had withdrawn to France in 1629, and had never returned to this country. Thus, for at least fifty-five years, confirmation had not been given in North Lancashire. No doubt both the old and the young flocked to Ladye Well to receive the Sacrament at the hands of Bishop Leyburne.

It is likely that confirmation services were held there on successive days for the convenience of all comers.

The hopes raised by the accession of a Catholic king were doomed to speedy disappointment. James II had to fly the country, and before long persecution in England was as cruel and as covetous, even if it was not as keen-sighted, as ever. In the year 1700 Samuel Peploe was appointed to be Protestant Vicar of Preston. It is narrated that during the Jacobite occupation of Preston in 1715, a body of the Pretender's soldiers entered the parish church whilst this man was reading the prayer for George I, and threatened him with death for praying for the Hanoverian usurper. Peploe made answer: "Do your duty, I shall do mine," and went on with the prayer. "The firmness of his tone and the dignity of his manner," writes Canon Raine, "awed the rebels, who silently retired, and the alarmed congregation proceeded with their devotions. When this anecdote was related to George I, he was so much affected by the cool heroism of his Whig supporter that he exclaimed in his broken English, 'Peep-low, Peep-low! by ——, he shall Peep-high—he shall be a Bishop!' a Royal determination punctually performed" ("Chetham Society," XXI, 15). Peploe was nominated to the See of Chester in 1726. Mr. Tom C. Smith, in his "Records of the Parish Church of Preston," assigns the Vicar's promotion to his anti-Catholic zeal, and describes Canon Raine's story as questionable. It is certain that Peploe sent to the Commissioners of Forfeited Estates, appointed in 1716, an elaborate report of his discoveries of "estates granted to superstitious uses in and about Preston" ("Forfeited Estates Papers," p. 34, P.R.O.). It is certain also that in 1700, 1714, and 1718, summonses were issued at his instance for the apprehension of the incumbent of Ladye

Well, the Rev. Christopher Tuttell, as a recusant and a seducer. On these occasions Mr. Tuttell retired to one of his hiding-places till the baffled pursuivants gave up the search for him. From the autumn of 1714 till August, 1723, the church was closed almost without interruption. In 1715 a determined raid was made by the Whigs upon the chapel and upon the houses of the Catholic population near Ladye Well. Vestments, plate, and other church requisites, which had been hidden in the private houses, fell into the hands of the pillagers. In 1718 an attempt was made to reopen the chapel. The Vicar of Preston was again on the alert. A company of soldiers seized upon the place and carried off plunder to the value of £100. So unexpected was this attack that Mr. Tuttell and his assistant, the Rev. Edward Melling, had barely time to escape their enemies.

In 1725 Bishop Williams administered confirmation at Ladye Well to 580 persons. In 1774 Bishop Walton confirmed 209. In 1784, when the Right Rev. Matthew Gibson confirmed 87 candidates, the number of communicants was 297.

The archives of Fernyhalgh are silent alike as to the chauntry priests and the first incumbent of the church of 1686. There is a letter dated July 22, 1691, of the Rev. Thomas Salkeld, otherwise Whalley, who in his old age lived in the city of York, in which it is mentioned that Mr. Rivers had been an industrious missioner at Ladye Well. It is likely enough that this clergyman was there when the chapel was built, and when Bishop Leyburne confirmed 1,099 persons in 1687. For some time before 1699 the mission does not seem to have been served at all. On February 7, 1699, the Rev. Christopher Tuttell (or Tutell, more recently Tootle) was named

Rural Dean of Amounderness. His appointment to this office and to Ladye Well were almost, if not quite, simultaneous. He had come upon the English Mission from Lisbon College in the year 1687, and at first laboured in London, where he was attached to the chapel into which, in 1686, the Fishmongers' Hall had been converted. He was a relation of Cuthbert Hesketh of Whitehill, the principal benefactor of the church at Ladye Well. In 1708 his nephew, the Rev. Edward Melling, came from Douay College, and was afterwards sent to assist his uncle. Tradition still lingers with affection on the learning, labours, and charity of these two Apostolic men. That their lines were not cast in pleasant places is manifest from the persecutions to which reference has been made, and of which Mr. Tuttell has left a detailed account in his own handwriting. In the year 1719, Mr. Tuttell was appointed by the Right Rev. George Witham, Bishop of Marcopolis, to succeed the Rev. Edward Barlow as Vicar General of Lancashire. Many of his official letters, written in terse and vigorous language, are still in existence, and shed much light upon the history of the church in Lancashire at that period. He was highly esteemed by the clergy for his sense of justice, his learning, his piety, and his self-denial. After a long and painful illness he died at Ladye Well in 1727.

On Mr. Tuttell's promotion to the Vicar Generalship the Rev. Edward Melling became Dean of Amounderness. He was the next priest in charge of Ladye Well. During the last thirteen years of his uncle's life he had lived there, serving, perhaps, once or twice a month, some of the private chapels of the neighbourhood. He speaks in a letter of a place where Mass was said once a month; and Mr. Tuttell has left a memorandum that "On Monday, June the last, 1718, the *two chappels* at Ladye

Well were rifled by twenty soldiers sent by the Commissioners." In the entry of the Confirmation of 1725, in the diary of Bishop Williams, only Mr. Melling is mentioned. Probably the mission was at that time practically in his care. He died at some date between 1735 and 1737.

The Rev. John Cowban came after Mr. Melling, and was at Ladye Well in 1737 and in November, 1742. As far as we have been able to learn, he was there during the stirring time of the ill-fated expedition of the Chevalier St. George. It is a pity that he has left us no record of those days, which must have been full of hopes and fears for his flock and for himself. He seems to have been treasurer of the Clergy Fund; for there is in his writing a balance sheet containing the names of the priests who had subscribed. He was Rural Dean of Amounderness, and he is spoken of in the Euxton papers as Vicar General of Lancashire.

Of the Rev. George Kendall little is known, except that he was at Ladye Well in 1751-2, acting as Vicar General under Bishop Dicconson.

The Rev. John Chadwick came to Ladye Well in 1755. He was appointed to the Vicar Generalship in 1764 or 1765, and held that office for thirty years. He removed to Bootle Hall, near Chorley, in October, 1770. He died at Weld Bank, October 17, 1802, and was buried in Standish Parish Church.

The next pastor was the Rev. Antony Lund. He was born in 1734, close to the scene of his future missionary labours, at Barton Park, in the township of Broughton. He went in the autumn of 1750 to the English college at Douay, where he finished his studies and was ordained priest in 1760. He was kept for some years as a professor in the college, where he taught philosophy

and theology. There are hanging on the walls of the room used by Mr. Lund as a library at Fernyhalgh some framed copies of theses defended by his scholars. The elaborateness of the printing and of the illustration of these documents is a proof of the importance of the philosophical and theological defensions of the old College of Douay. Mr. Lund had inherited from his father a considerable patrimony. He was a man of exceedingly simple and frugal habits, so that his personal expenses were small and his income was largely in excess of his wants. On his appointment to Ladye Well in the year 1773, he resolved to build and to endow a larger church. He declared his intention to his people, telling them that, whilst he asked them for no assistance, those who contributed to the good work should have the first choice of sittings in the new edifice. The site of the old church was inadequate for Mr. Lund's designs, and none of the adjoining land could be purchased. He bought about six acres of land a quarter of a mile distant, and, having erected the present church and presbytery, and laid out a burial-ground, he made over the rest of his purchase to the use of his successors for ever. Mr. Lund was a man of orderly and businesslike habits. His MSS. and account books show forth with admirable exactness all the details of his work. The timber for the church and presbytery was bought in 1792 and kept to season for two years. In the year 1793 159,000 bricks were made and stacked and burnt. Then on March 30, 1794, the first stone was laid. The work went on apace, Mr. Lund himself superintending it and sharing in it with his own hands. On August 12, 1795, the church was consecrated to God's service under the patronage of the Most Blessed Virgin Mary, by the Right Rev. William Gibson, Bishop of Acanthus and Vicar-

Apostolic of the Northern District of England, who granted an indulgence of one year to every one who that day recited prayers in the building, and an indulgence of forty days to all who in time to come should pray there on the anniversary of the consecration. The total outlay was £1,258 12s. 8d., of which the members of the congregation contributed £158 11s., other benefactors gave £39 7s., and Mr. Lund paid £1,060 14s. 8d. The church is cruciform. In the south transept there now stands a plain lady altar, erected in the incumbency of Monsignor Provost Cookson. Originally at the west end there was a tower, which was removed about the year 1827.

Numerous anecdotes are told by the country people illustrative of Mr. Lund's charity, piety and self-denial. His generosity to Ushaw College has already been men tioned. He founded four funds for ecclesiastical education. He stinted himself that he might give freely to others. It was his practice to carry from Preston on Saturdays his supplies for the coming week in a wallet slung over his shoulders. He induced a young priest, the Rev. Mr. Caton, who had been appointed to Cottam, to do the like, urging that "he was a proud horse who would not carry his own provender." Mr. Caton made his purchases and packed them in a wallet and was making his way homewards, when, before he was clear of Preston, he met the Rev. Mr. Dunn, S.J. The latter stopped and stared, and then exclaimed: "Antony Lund the Second!" Mr. Caton made other arrangements for the future conveyance of his provisions.

It is said that on a bitterly cold night in winter, in the midst of a pitiless sleety rain, a carriage stopped at Mr. Lund's gate. The driver declared that the good priest was wanted to attend a dying person, and that there was no time to spare. Without further question, Mr.

Lund made ready his pyx and his holy oils, and took his seat in the vehicle. The night was so dark that he soon lost all knowledge of the direction in which he was driven; and when the carriage came to a standstill at an outbuilding he could not recognise his surroundings. In a hayloft he found a poor vagrant at the point of death. He comforted the sick man, and administered the last Sacraments, and stayed awhile to pray. Then he returned to the carriage. The horses were put to their utmost speed, but day was breaking when Fernyhalgh was reached. Mr. Lund observed to the driver that the journey had been a long one. The man replied: "A very long one!" and whipped his horses. Soon afterwards a man was found dead in a hayloft over a barn near Carlisle. In April, 1811, Mr. Lund, whose health had failed, went to live in a house now called the Hermitage, which he had built quite close to the presbytery. There he died on September 23 in the same year. He was buried before the altar where he had ministered in the church which he had erected to God's honour. He was, in the words of his epitaph, written by the historian Dr. Lingard, "*sui contemptor, suorum observantissimus, omnium humillimus.*"

From 1811 to 1823 the Rev. Robert Blacoe served the mission at Fernyhalgh. His task was an easy one. Mr. Lund had trained up his people well, so that they were regular in their attendance at the public devotions and diligent frequenters of the Sacraments. Mr. Blacoe was a zealous priest, who preserved the best traditions of the charge to which he had succeeded. The most serious trouble of his incumbency seems to have arisen from a most unjust attempt on the part of a neighbouring landowner to seize upon the old Chapel of Ladye Well, which had now been converted into the famous

Dame Alice's School. The attempt was frustrated without much difficulty.

After Mr. Blacoe, the Rev. Richard Gillow came to Fernyhalgh at the end of the year 1823. He was an elder brother of Dr. John Gillow, the Vice-President and Professor of Dogmatic Theology at Ushaw, who died in August, 1877, and whose memory is still green in the College. Mr. Richard Gillow studied at Ushaw from August, 1812, till his ordination on December 21, 1821. He was sent to Fernyhalgh for a short time to recruit, his health being delicate, and he stayed there more than forty years. To him the church owes the fresco paintings and the other unique adornments of the sanctuary and of the altar. He delighted in ecclesiastical functions, and carried them out with all the pomp that his circumstances would allow. Most priests in the country are well content with a choir that can sing High Mass and Benediction. He would have Vespers as well. It was during his rectorship that the devotion of the Quarant' Ore was introduced, and thousands of people flocked from Preston and the neighbourhood to Fernyhalgh, attracted by the gorgeous processions and by the exquisite decorations of the church. It was Mr. Gillow who removed the tower, because certain members of his congregation were wont to assemble there for discussions that were prolonged long after the services had commenced. He lived to regret this act of vandalism which, as a protest, was vain. The discussions were transferred to the burial ground and the adjoining lane, whence even now there is generally a rush after the priest has approached the altar. Mr. Gillow built the school attached to the mission. At first he intended it only for a Sunday school; afterwards, the school at Ladye Well having been closed, he opened it for elementary secular

instruction. He was for many years Vicar Forane of the deanery, and *ex officio* ecclesiastical inspector of schools. Under the re-established hierarchy he was the first Missionary Rector of Fernyhalgh. Like his brother, he was a learned theologian and an impressive speaker. His catechetical instructions were models of this most trying and most important branch of religious teaching. He died in 1864. His successor was Monsignor Cookson, who states that Mr. Gillow left his flock most excellently ordered and instructed.

The Right Rev. Monsignor Provost Cookson had studied at Ushaw from 1816 till 1828, when he was ordained priest and appointed Prefect-General of the College. In 1834 he began to teach natural philosophy. In 1837 he became Professor of Dogmatic Theology and Vice-President. In 1840 he went *in vineam Domini*, and founded the new Mission of St. Augustine's in Preston. There his self-sacrificing labours won the respect and esteem not only of his own congregation, but of the people of the whole town. He left Preston, carrying with him the affection and the gratitude of its Catholic population, for the pro-Cathedral in Liverpool, and was made Vicar General of the diocese and Provost of the Chapter. His brother clergy trusted him absolutely. His gravity, prudence, and discretion were most admirable. He was never known to speak an unkind or an angry word. His first years on the mission were years of grave difficulty and of serious annoyance. He overcame obstacles without giving offence, and his unwavering patience disarmed at length his severest critics. He did nothing hastily. As Secretary, and afterwards as Treasurer, of the Lancashire Infirm Secular Clergy Fund, he displayed unusual administrative ability. He left the pro-Cathedral in the year 1863, and lived for some months in the presbytery

at Fernyhalgh along with Dean Gillow. At this time his health was declining. Nevertheless, as soon as he obtained sole charge of the place he set to work to enlarge the school and to improve the priest's house and the property with which the mission is endowed. The cost of these improvements, together with his other works of piety and charity, kept him in poverty till the end of his days. Yet he never stinted his hospitality towards his brethren. He delighted to have about him priests, and especially young priests. In his spare hours he devoted himself to the study of the history of the Church in Lancashire since the so-called Reformation. He seems to have contemplated a detailed history of Fernyhalgh, its origin, its pastors, and its associations; for he gathered together all the information about the place that he could find anywhere. To his labours I am indebted for much help in learning the facts of this narrative. He died on the Feast of St. Joseph, March 19, 1878, and was laid to rest close by the door of the church at Fernyhalgh. He lives in the hearts of his people. Every year, as the anniversary of his death comes round, some one of them takes care that Mass is said for his soul.

After an interval of about a year and a half the Rev. William Gordon took the place of Provost Cookson.

He was followed by Rev. Daniel O'Hare, the writer of the foregoing paper, and by Rev. John O'Reilly and Rev. Edward Blackoe, the present Rector.

NOTE.—The *Trans. Hist. Soc. of Lancs. and Ches.*, 1924-25, in an article on "Lancashire Chalices," states: "Conosus Maguir became Prince of Fermanagh in 1527 and was murdered in 1537." What previous writers have read as Dosus is no doubt ꝯosus—*i.e.*, Conosus.

# APPENDIX II

The following account of Dame Alice's School is taken from Gillow's "Biographical Dictionary of English Catholics."

**Harrison, Alice,** schoolmistress, better known as "Dame Alice," born at Fulwood Row, near Preston, co. Lancaster, received a good education, and was brought up a member of the Established Church. By reading Catholic books she became a convert, at a very early age, to the great annoyance of her parents, who treated her with much severity, even with corporal chastisement. Through all this she remained firm, and, when turned out of doors by her father, was induced by her friends at Fernyhalgh to open a school for boys and girls, at a short distance from the ancient Catholic chapel at Lady Well. This appears to have occurred about the commencement of the 18th century. The Rev. Christopher Tootell, V.G., was at this time the pastor at Fernyhalgh, and with his assistance and the encouragement of the people in the surrounding district, who were principally Catholics, her school was soon filled with children from the neighbourhood, from Preston, the Fylde, Liverpool, Manchester, London, and other parts of the kingdom. She reckoned from one to two hundred pupils, to whom, with her assistants, she gave lectures not entirely confined to "the horn-book and the art of spelling." These lodged and boarded, some with "the Dame," and others in the

cottages and farm-houses in the neighbourhood, for which they paid £5 per annum, and 1s. 6d. per quarter for their schooling. Every day she took the Catholic children (for she had some Protestant pupils) to Mass at Lady Well, lingering a few moments to offer up a prayer as she passed our Lady's Well in front of the ancient chantry. Many of the most able and zealous missioners of the last century were pupils in the early life of "Dame Alice," and, indeed, this famous school was in reality nothing less than a nursery for the English colleges abroad.

The venerable dame continued her school until she was very advanced in years, having at that time under her care the children or grandchildren of those whom she herself had tutored in their tender years, Shortly before her death she retired to a comfortable retreat provided through the benevolence of the Gerards of Garswood, and there she died, about the year 1760, and was buried in the old Catholic cemetery at Windleshaw, near St. Helens.

The ancient traditions and interesting history of the chapel at Lady Well, Fernyhalgh, have been narrated above. The present purpose is to rescue from oblivion some account of the educational establishments which the persecuted Catholics succeeded in maintaining at Fernyhalgh in spite of repressive legislation. Some years ago the writer spent the greatest portion of a night in the old library at Fernyhalgh in the endeavour to obtain an insight into the past, in which he was rewarded with a certain amount of success. From the autographs in the old Latin and other class-books still remaining in the library, "In Usum Scholæ Sanctæ Mariæ ad Fontem," it is pretty evident that a school existed there at an early period; in fact, the dates appended to the scholars'

names run almost consecutively from 1651 to the time when Dame Alice is supposed to have established her school in the beginning of last century. In early times the school was no doubt kept by the priest at Fernyhalgh, and was perhaps located "on ye top of ye hill, near the chapel and Lady Well," as described in the beginning of this century by Miss Singleton, of Preston, an old lady who had been one of Dame Alice's pupils, and afterwards for many years had boarded several of her scholars at Fernyhalgh. But it is evident that at one time the school was kept in and adjoining the ancient residence of the Charnleys in Durton, at the end of the lane in which the present chapel is situated. It is now a farmhouse, the mullioned windows being the only trace of its former gentility. The Fleetwood crest has been introduced over the door, with the characteristic motto of the plunderers of Rossall Grange, the home of Cardinal Allen —*Homo homini lupus.* In the barn attached to the farm, the writer discovered, on the occasion above referred to, an ancient table which had formerly been used in Lady Well school for the double purpose of a desk and dining-board. Many years before he had heard that this table existed in the buttery of the farmhouse in which the school had formerly been conducted, and that its top was covered with initials and dates carved by the boys. Unfortunately some vandal had planed the surface, and thus obliterated a record which would have been extremely valuable. It is an unusually long and narrow table of massive build, supported by six turned legs of great thickness, all in oak, blackened with age but in a very perfect condition. The whole length of the front is carved, and in the panel over the centre legs is the date 1629, to which the initials H. C. F. had been added at a later period. Over the side legs are respectively the

initials H. C. and A. C.; the latter refer to Hugh Charnley, gent., and Alice his wife; the former are probably those of his grandson Hugh Charnley and Frances his wife. It was the younger Hugh who by deed of trust, dated March 16, 1685, restored to the mission the site of our Lady's Well at Fernyhalgh.

The following are some of the autographs found in class-books still at Fernyhalgh: Samuell Hart, his Bk., witnesse Christopher Horne, April 29th, 1651, Amen; Raufe Tyldesley (third son of Sir Thos. Tyldesley, knt., born in 1644, in "Prosodia" about 1652); John Tootell, his booke, 1667 (a near relative of the Rev. Hugh Tootell *alias* Charles Dodd, the Church historian, who was born at Durton, close to the school, in 1672, and probably studied his rudiments there); Nicolaus Sandersonus, 1673 (probably a nephew of Nic. Sanderson, who was born at Alston, close to Fernyhalgh, and was ordained priest at Rome in 1670); Thomas Goose, his book, 1685, *id.* 1686 (*see Biog. Dict.*, vol. ii., p. 534); Thomas Lucas, his book, 1685 (Thos. Lucas, gent., of Barniker, near Garstang, married April 30, 1695, Martha, dau. of Wm. Leckonby, of Elswick, gent.); John Melling, his book, 1703 (who took the college oath at Douay in 1708, and after his ordination was appointed in 1716 to assist the Rev. Gilbert Haydock at St. Monica's convent, Louvain. His father, Ralph Melling, a member of the Fernyhalgh congregation, married the Rev. Xfer. Tootell's sister Ann, and his brother Edward, who was no doubt at the school also, succeeded his uncle, Mr. Tootell, to the mission); John Plesington, his Book, 1713 (son of John Plesington, of Dimples, gent., who was attainted of high treason in 1716, for joining the Chevalier de St. George, and his estates forfeited. His great-uncle and namesake was martyred on account of his priesthood in 1679);

Jam. Parkinson (perhaps the James Parkinson who took the oath at Douay in 1734; of this Fylde family there were many priests); Richard Danyell, His Booke, 1694, *id.* 1703 (admitted into the Eng. Coll. Rome in 1704, and ordained priest there in 1710; many of the Daniels were at Lady Well school, *see Biog. Dict.*, vol. ii., pp. 11-15); Richard Barr (perhaps of the same family as Thos. Bern. Barr, O.S.B., who was born at Winchester in 1739); John Whittaker's Booke, June 14, 1696 (probably a member of the family of the Rev. Thos. Whittaker who was martyred in 1646).

The foregoing names give some idea of the character and approximate date of the school. Mr. Penketh, *alias* Rivers, a relative of the Charnleys, was the priest who built the new chapel in 1684-5. About two years later he was succeeded by Christopher Tootell, who was joined by his nephew Hugh Tootell, the Church historian, about 1698. Edward Melling, another nephew, came as assistant to his uncle about 1708, and succeeded him on his death in 1727. Who superintended the school before this time is a matter for speculation. It is very probable that after Dame Alice established her school a few of the more advanced students resided in the chapel-house, and this system was continued by the Rev. Hen. Kendal, who succeeded to the mission on Mr. Melling's death in 1733, and also by his brother, Dr. Geo. Kendal. The following are some of Dame Alice's pupils: The Rev. Alban Butler, the author of the well-known "Lives of the Saints," who is said to have come to the school in 1722; Rev. Edw. Daniel; James Bradshaw, 1753; Rev. John Daniel, Pres. of Douay College; Rev. Thos. Southworth, Pres. of Sedgley Park, and his brothers, Ralph, William, Richard, and John; Geo. Kendal, D.D., and his brothers, Hugh, Pres. of Sedgley Park, Richard, and Robert, all

priests. In one of the class-books, endorsed "In Usum Scholæ Stæ Mariæ ad Fontem," appears Rob. Ken., George Kendall, ejus Liber 1749, James Parker, Mr. Kendall my master, 1749 (at this time Dr. Kendall was at Fernyhalgh). His elder brothers, Richard and Henry Kendall, were also at the school. Other pupils were: Xfer. Gradwell, Robt. Banister, Edw. Holmes, and Chas. Cordell, all priests; John Gillow, Pres. of Ushaw College, Chas. Tootell, O.S.F., John White, S.J., the Rev. John Shepherd, of Hammersmith, and Rev. Joseph Shepherd, Pres. of Valladolid, with other members of that family, Mr. Davison, priest at Salwick, and Mr. Wilkinson, priest of Westby. Many other names could be added to this list.

The last assistant Dame Alice had was Mary Backhouse. After the old lady's retirement, about 1760, it would appear that a school was still kept at Fernyhalgh, for the class-books bear the autographs—Edward Richardson, 1761, 1762, 1766, 1769, and 1771 (perhaps two individuals of the same name), James Parker; and in a book printed in 1767 appears the old inscription "In Usum Scholæ Sanctæ Mariæ ad fontem." In 1780 Peter Newby, a former pupil of Dame Alice, who had finished his education at Douay College, removed his school from Great Eccleston to Haighton adjoining Fernyhalgh. Laurentius Teebay, 1780, Nicholas Billington, 1787, and James Teebay, 1789, appear in the class-books. He continued his school there until 1799. After Dean Gillow had restored Lady Well in 1842, the premises were occupied as a school for young ladies by Miss Ann Dorothy Browne, afterwards Green, and continued as such with great success for many years.

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